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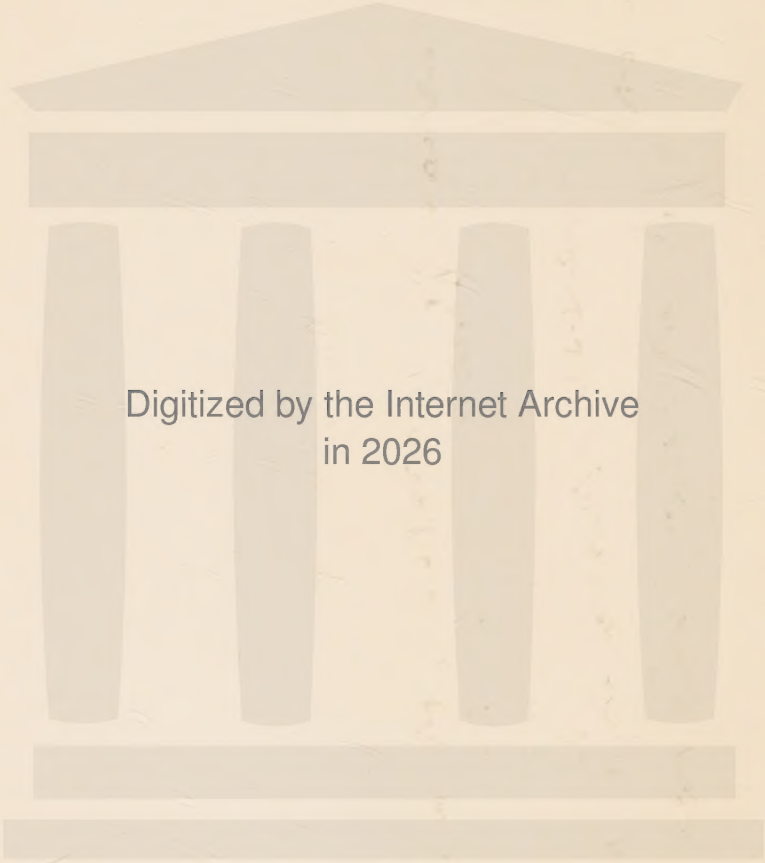
HERALDS OF A LIBERAL FAITH

The Preachers



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HERALDS OF A LIBERAL FAITH

EDITED WITH AN INTRODUCTION BY

SAMUEL A. ELIOT

III

The Preachers

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PREFACE

This volume contains biographical sketches of one hundred and thirty-four of the ministers of the Unitarian fellowship whose period of activity was, for the most part, the last half of the nineteenth century.

The first volume of this series dealt with the careers of the men who are justly called the "Prophets" of the liberal faith, for they were the men who heralded the approach of the fairer beliefs and broader visions which emancipated the religious thinking of New England. The second volume described the development of thought and organization in the experience of the "Pioneers." It covered the period of protest and affirmation and the beginnings of the organized life of the Unitarian fellowship.

The present volume carries forward the record of the "Preachers" of the liberal faith through the period of evolution within the Unitarian communion itself into the beginning of the present period of application and spiritualization. In the preceding volumes the biographies have been arranged in chronological order. In this book, as the men belonged, with few exceptions, to a single generation, the names have been placed alphabetically.

The record stops with the year 1900, not only because that is a natural point of new departure and a date when the reorganization of the American Unitarian Association and the establishment of the International Council betokened the new methods and visions of service which are still being worked out into efficiency, but also because at that time the Uni-

tarian Year Book began to contain biographical sketches of all the ministers who had died within each preceding year. The compiler of any succeeding volume of this series will have, that is, at his command the collected facts about the careers of all the ministers who have died since 1900.

The editor is deeply indebted to the friends and fellow-workers who have contributed the biographies included in this volume. It would have been a pleasure to include in this work of commemoration the names of many other preachers whose labors, if less conspicuous than those of the men whose careers are here described, were no less faithful and enduring, but the obvious limitations of space have prevented.

An index to the series will be found in the first volume, together with a brief historical introduction.

Samuel A. Eliot.

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HERALDS OF A LIBERAL FAITH

The Preachers

JOSEPH HENRY ALLEN

1820–1898

Joseph Henry Allen was sixth in descent from James Allen, who came from England to Dedham, with his wife Anna, in 1639. Ten years later the western part of Dedham was set off under the name of Medfield; and James Allen was one of a company of fifty to settle there, receiving as his portion a house-lot of twenty-four acres, which has remained in the Allen family ever since. In this homestead, Joseph,* father of Joseph Henry, was born, August 15, 1790. He graduated from Harvard College in 1811, and was ordained in Northboro, Mass., October 30, 1816, and served that parish until his death in 1873. In 1818 he married Lucy Clark Ware, daughter of Rev Henry Ware,† whose appointment as Hollis Professor of Divinity in 1805 first decided the dominance of liberal sentiment in the councils of Harvard College.

Joseph Henry Allen was born in the Northboro parsonage, August 21, 1820, the second of seven children, and received his preparatory education wholly in

*See Volume II. p. 212.

†See Volume II. p. 40.

the noted family school which his father carried on for many years under his own roof. Entering Harvard College at the age of sixteen, he graduated in 1840, as third scholar of his class, and with high reputation for character, for scholarship, and for genial social qualities. He seems to have had the ministry in view from an early time, and entered at once upon his theological studies, graduating from the Divinity School in 1843. In October of that year he was ordained over the Third Parish of Roxbury, since known as the First Congregational Society of Jamaica Plain.* Here he remained four years, breaking himself with great assiduity and fidelity into the routine work of the ministry. For this calling he had inherited instincts and the best moral and intellectual qualifications, together with a native simplicity of manner of unfailing charm for those who knew him well; while, on the other hand, his meditative turn of mind had to be fought against, and cost him evidently much effort in adjusting himself to the social demands of a parish. No pastor, however, could be more devoted than he, or more alive to the higher significance of the ministry; and his four years of professional apprenticeship at Jamaica Plain left only friendly memories behind. In 1847 he took charge of the Unitarian church in Washington, D.C., where he remained till October, 1850, coming into contact necessarily with many public men, and interesting himself deeply in the national questions of the hour. In this atmosphere, so often destructive to high ideals, Mr. Allen matured the generous political convictions to which he adhered so steadily through life. This was the early period of the great anti-slavery conflict, when timidity reigned

*At Jamaica Plain, Mr. Allen succeeded Rev. George Whitney, who was born at Quincy, July 2, 1804, graduated at Harvard in 1824 and at the Divinity School in 1829, was ordained at West Roxbury June 15, 1831, and served until 1836, was installed at Jamaica Plain February 10, 1836, and served until his death, April 2, 1842.

supreme in both political parties, and Northern pulpits, as a rule, were closed to all discussion of the dreaded theme. Mr. Allen, while the least aggressive of preachers, and led by the habits of his mind to look at even the slavery question on all its sides, left no doubt as to his own position, giving his voice for freedom when it cost him most. A personal reminiscence is in place here, taken from the lips of one who, in 1840 or thereabouts, found herself for the first time in an anti-slavery gathering in Boston, at the moment when a bitter attack was made upon the New England pulpits as recreant to their historic trust. To the end of a long life this interested but somewhat conservative listener retained a vivid recollection of a young minister leaping to his feet, and in a few passionate and very eloquent words declaring that the younger Unitarian clergy would never forsake the cause of the slave. This was Joseph Allen, whose later professional career fully bore out that ardent pledge.

In 1850 he succeeded Dr. Hedge in charge of the important pulpit at Bangor, Me. The high standard of scholarship and thought established there by Dr. Hedge was amply sustained by his successor; but the times were growing more and more disturbed, the parish was a conservative one, and it became slowly evident that the pulpit was not the best sphere for a man of Mr. Allen's temperament. While the few always found him a preacher of choice diction and rare spiritual insights, his habit of intense absorption in the intellectual interest of the moment and a certain air of mental detachment gave his sermons too much the character of monologue for the many, who are not scholars or followers of consecutive thought. Whatever subject engaged him, whether in conversation or in preaching, was approached in the tentative attitude of the investigator bound to see and state the whole

rather than of the advocate urging his dogma home; and, as the average congregation yearns for positive assertion, he labored at a disadvantage against others of far less broad or penetrating vision. It should be said, however, that his love for his profession never flagged, and that his later preaching, in various pulpits, gained steadily in power, and held to the end its charm for thoughtful minds.

In 1857 Mr. Allen returned to Jamaica Plain, busying himself for a time in teaching, a calling which he pursued in Northboro and West Newton from 1863 to 1866. At the same time he lent his facile pen to much literary work. Those who remember the *Christian Examiner*, a periodical of limited circulation, but representing the best theological and literary temper of the last generation, look back upon Mr. Allen's editorship, in connection with Thomas B. Fox, Dr. Hedge, and Dr. Bellows, as the period of its widest range and ablest critical scholarship. For several years the department of book reviews was entirely in his hands, and received a distinctly attractive and unique character. In later years he did equally useful work in connection with the *Unitarian Review*.

His independent literary work began in 1849 with his "Ten Discourses on Orthodoxy," a clear and logical statement, much needed then, of the hard and fast series of dogmas to which Calvinism in its unadulterated form holds its disciples. In 1861 this was followed by "Hebrew Men and Times," the first adequate presentation in these parts of the critical investigations to which the Old Testament had been so long subjected in Germany. For the hour it was an illuminating sketch of a dimly understood page of religious history.

In 1866 Mr. Allen established himself in Cambridge, where for the rest of his life he found a congenial

home, accepting whatever literary work came to hand, and never so happy as when digging deepest or searching widest among first-hand sources for historical material. In this interval appeared various manuals* which have made his name familiar in our preparatory schools for a generation, and still testify to the thoroughness of his classical scholarship.

In 1878, on the recommendation of Dr. Hedge, then retiring from his lectureship in the Divinity School, Mr. Allen was appointed his successor as Lecturer on Ecclesiastical History until a permanent professorship should be established. He held the position until 1882, entering upon the task, a veteran of nearly threescore, with the enthusiasm of full-blooded youth, and with knowledge of the subject and habits of research which few of his contemporaries possessed. His four years were eminently happy, and the results appear in the three volumes of his "Christian History in its Three Great Periods," one of the noblest products of Unitarian scholarship. They present not so much a continuous history of Christianity as a series of monographs upon the separate epochs which, to Mr. Allen, marked the grand movements of Christian thought. His mind was most at home in this profound study of single periods, showing their historical significance with unerring vision and quick recognition of spiritual worth, whether in Protestant or in Catholic fields, while leaving to the reader the final work of co-ordinating these brilliant fragments in a complete survey. If this method lacks incisiveness or the positive leadership of opinion which the student craves, it gives, on the other hand, a scholarly appreciation of varied forms of ex-

*These manuals are as follows: in connection with his brother, W. F. Allen, "Latin Lessons," "Latin Reader," "Manual Latin Grammar," "Cicero de Senectute"; in connection with Professor J. B. Greenough, "Latin Composition," "Latin Grammar," "Shorter Latin Grammar," "Selections from Ovid." Besides these a "Latin Primer" of his own.

cellence as rare in ecclesiastical literature as it is stimulating. The chapters in Volume III. on "The Puritan Commonwealth," on "Speculative Theology," and on "The Reign of Law," show Mr. Allen's learning and mental range at their best. Though one of his friendliest critics has charged him with indifference to philosophy,* yet one might look far to find so luminous a survey of the successive schools of German, French, and English speculation as are presented here, or healthier reading for the young student puzzled by the metaphysical theories of the hour, than in these closing pages on "The Reign of Law."†

Through this whole period, Mr. Allen kept his hold upon the pulpit, preaching with great acceptance to various pastorless congregations, and welcomed in many homes for his genial companionship and the wealth of his conversational lore. In Ann Arbor in 1877–78, and in Ithaca in 1882–83, he found student listeners to whom it was a rare delight for him to minister; and in 1884 he gave his services to the parish at San Diego, Cal. In 1879 all lovers of pure scholarship were gratified when Harvard College bestowed upon him the well-earned title of D.D., which stamped his life-work with fitting academic distinction.

To this picture of a busy life, athirst unceasingly for useful occupation, it would be pleasant to add some idea of the delightful personal traits which made his companionship and especially his domestic life so at-

*See C. C. Everett, in Publications of the Colonial Society of Massachusetts, vol. vi.

†The first volume of "Christian History" appeared first as "Fragments of Christian History." Two pamphlets, entitled "Three Phases of Modern Theology" and "The Gospel of Liberalism," were afterward included in "Our Liberal Movement in Theology," published, at the request of the divinity students, in 1882. Besides these should be mentioned "Positive Religion," 1891, a series of essays taken largely from sermons; "Outline of Christian History," 1884, a manual for the use of Sunday-schools; a revision of Renan's Life of Jesus, 1895; and translations of Renan's "Antichrist," 1897, and his "Apostles," 1898. The last was just finished at the time of his death, and all three were marked by the same scholarly accuracy and wealth of original investigation which characterized his original writings.

tractive. His marriage to Anna Minot Weld, of Jamaica Plain, May 22, 1845, proved an eminently happy one, and brought to his side three sons and three daughters, all of whom, except one daughter, survived him. Their home was the centre of tenderness and good will, with a pervading simplicity which seemed to bid all welcome. His vast fund of general knowledge was open freely to every comer, and in general conversation he seemed an exhaustless reservoir to be drawn upon at will. He kept in touch also with eminent writers of other lands, carrying on with Martineau, F. W. Newman, and others a correspondence alive not to religious interests alone, but to the literary and political concerns of both continents. Thanks to his simple and sturdy habits, his working powers never failed him; and his abounding intellectual activity was happily unbroken to the very end of a long and useful life. He died at his home in Cambridge, March 20, 1898.

For accounts of Dr. Allen *cf.* the *New World*, June, 1898 (article by J. W. Chadwick), the *Christian Register*, March 31, 1898 (article by F. Tiffany), Publications of the Colonial Society of Massachusetts, vol. vi. pp. 288–295; 416–454.

Dr. Allen's published volumes have already been noted. For his innumerable articles in periodicals and magazines consult the Indices to the *North American Review*, the *Christian Examiner*, and the *Unitarian Review*.

Mr. Allen was associate editor of the *Examiner*, with Rev. Thomas B. Fox, from 1863 to 1865. In 1866 the *Examiner* was removed to New York, where it was conducted by Dr. H. W. Bellows, with the co-operation of J. H. Allen and W. R. Alger as proprietors, until its final suspension, in 1869. Mr. Allen's contributions to the *Examiner* began in 1844, and continued with increasing frequency down to 1869. In W. Cushing's Index to the *Examiner*, Mr. Allen's titles far exceed those of any other contributor, with the single exception of Dr. G. E. Ellis, thus justifying Mr. Cushing's remark: "J. H. Allen did more than any one else perhaps to determine the character of the review."

Mr. Allen was editor of the *Unitarian Review* (sucessor of the *Monthly Religious Magazine*) from 1887 to 1891.

Of Dr. Allen's separately printed sermons the most noteworthy are his Farewell Discourses at Jamaica Plain, February 21, 1847, and Bangor, March 1, 1857, with the address "Then and Now" before the Berry Street Conference, May 31, 1876.

In 1889 he wrote the history of Northboro for Hurd's History of Worcester County, and in 1894 the "Historical Sketch of the Unitarian Movement" for the American Church History Series.

CHARLES BABBIDGE

1806–1898

Charles Babbidge was born at Salem, October 27, 1806, the son of John and Sarah [Beckett] Babbidge. Of his boyhood General H. K. Oliver, his teacher for many years, wrote: "He was the most frank and manly boy I ever knew, and the boy proved father to the man. His normal fidelity to duty at school and his sense of responsibility to himself and his friends secured his success when presented at Harvard College. There the same characteristics marked his course; and he graduated [in 1828] with honor, a universal favorite with government and college associates."

Mr. Babbidge had been reared in the Episcopal Church; but in the Divinity School he experienced a gradual change in his theological views, and after his graduation was ordained pastor of the First Parish in Pepperell, February 13, 1833, where he remained pastor and pastor emeritus for sixty-five years. The degree of D.D. was conferred upon him by Harvard College in 1883.

Just before his settlement a majority of the church and a minority of the parish had seceded to form a more orthodox society, and feeling was bitter. In his semi-centennial address, Dr. Babbidge said of this situation, "Coming as I did from the bosom of a church (the Episcopal) which at that time knew nothing and cared nothing about the quarrels and conflicts of orthodoxy and liberalism, I had no animosity to conceal, none to interfere with a free and frank interchange of ministerial courtesies with all men."*

*See also his printed sermon, "The Claims of Congregational Churches: A Centennial Address; being a Plea in Vindication of the Rights of the First Church of Christ in Pepperell, Mass. Delivered February, 1847."

Mr. Babbidge was married January 29, 1839, to Eliza Ann Bancroft, when he bought a farm, built a house, and settled down for life, living most happily and usefully the remainder of his days. His salary never exceeded $500 a year. He declined calls from other churches and an invitation to a professorship in the Meadville Theological School, preferring the time-honored work of a country minister in a single parish.

On the breaking out of the Civil War, Mr. Babbidge enlisted at once, though fifty-four years of age, and left home April 16, 1861, as chaplain of the Sixth Massachusetts Regiment, under the command of his fellow-townsman, Colonel Edward F. Jones, and had part with the regiment in the tragic passage through Baltimore on the 19th of April, 1861. On November 16 of that year he was commissioned chaplain of the Twenty-sixth Massachusetts, under the same colonel, and served three years. He left a journal of his three years' campaign, filled with interesting experiences. As a chaplain, he was indefatigable, and universally respected and loved.

For over forty years Dr. Babbidge was a member of the school board of Pepperell, and in 1859 represented the town in the General Court. After a long and honorable career he died at his home, May 5, 1898, in his ninety-second year.

Dr. Babbidge was a man of simple habits and little worldly ambition. As a preacher, he was a favorite with all classes of minds, though his great modesty prevented his often entering the more conspicuous pulpits. His sermons were short and comprehensive, terse, logical without the formal show of logic, full of good points, with the tints of nature and the stir and glow of real life, never suggesting that they were elaborated in the study, but never lacking in ideas devel-

oped by modern thought and recent science, and with an unusual breadth of experience and observation. A parishioner says, "He always ended when we were most interested."

Dr. Babbidge's genial personality, his clear and sympathetic voice, reaching near and far without an effort, and his inexhaustible fund of anecdote made him a coveted speaker on occasions, especially those of an educational, agricultural, or reminiscent character. No man was ever more thoroughly identified with the place and region where he lived. A fellow-townsman of another church and creed says, "The town of Pepperell is better to live in, and its acres have more value, because of Charles Babbidge's sixty-five years of ministry there." He maintained the best traditions of the country minister, and, as pastor, chaplain, husband, father, and friend, was faithful to every trust.

CHARLES FRANCIS BARNARD

1808–1884

Charles Francis Barnard was born April 17, 1808, in Boston, then a quiet little seaport town of forty thousand inhabitants, steadily advancing, however, to a population of fifty-five thousand, when he began the work of his life. It was still nominally an orthodox community; but, insensibly, to the old Puritan Calvinism had succeeded Arminian symbols of faith, these half-unconsciously passing on to tacit but not yet distinctly formulated Unitarianism, to which the majority of the influential churches of the city had really gone over.

With all its grand virtues, sympathetic appreciation of the poverty of native endowment and of the terrible temptations of the outcast non-elect was never a strong point of Calvinism. Relying on an irresistible supernatural call as the one efficient agency in reformation, it had formed no habits of studying the influence of such secondary causes—entirely subsequent to the unhappy fall of Adam and Eve—as decent tenements *versus* reeking cellars, soap and water *versus* filth, innocent social recreations *versus* whiskey. The abyss, then, between its respectable and highly moral church-going community and the feeble-minded, will-less, and vicious outside element was one yawning wider year by year. Absolutely needful, then, was it that this theological custom of disregarding what were called secondary causes should be eradicated, and such secondary causes be made to flare out as primary causes.

The first man vividly to take in this new situation was Joseph Tuckerman.* A man of captivating social nature, he yet seemed a creature born for pure enjoyment of air and sunshine, exempt by happy birthright from every call to front the painful side of human life. Drifting into the ministry, he was settled for twenty-five years in the town of Chelsea, where, in the round of routine work necessitated by ministering to a community of well-to-do, respectable people, his high-wrought emotional nature remained a damped fire. To bring out the prophetic element in him, there was needed the appeal of the publicans and harlots, along with a relishing taste of the joy of the angels in heaven over one sinner that repenteth. So health and spirits failing under this moping influence of regulation parish work, he in 1826 resigned his pastorate to devote himself wholly to a ministry to the poor of Boston. Whereupon he at once became a new man.

*See Volume II. p. 103.

Founding a chapel of his own in Friend Street, the whole problem of poverty, ignorance, and vice now absorbed him, heart and brain.

It was in this little Friend Street chapel that Charles Francis Barnard first encountered Dr. Tuckerman, and became enkindled to the master passion of his life. Years after he wrote: "The sight that evening, the scenes that morning, have haunted me ever since, and will till I die. 'If,' cried I, 'there are your flock and that is your chapel, let me be your helpmeet.' 'For life?' asked he. 'For life,' added I."

The longest way round is often the shortest way home. So this seeming digression to Dr. Tuckerman and the new humanitarian views may prove the shortest cut to the heart and spirit of Charles Francis Barnard's subsequent career. Graduating from Harvard College in 1828, entering the Cambridge Divinity School, where he spent three years, his whole academic life marked him as an omnivorous reader of history, poetry, biography, and dramatic literature. On November 2, 1824, he was ordained to the ministry-at-large; and soon his master passion was revealed to be intensity of yearning over the hapless fate of the neglected children of the poor. For two years previous to his ordination he had been making experiments in the parlors of Dorothea L. Dix till the number of little waifs increased so rapidly that these parlors would no longer hold them. The idea of a "Children's Church" had taken absolute possession of his mind. In every fibre of his being he was a reincarnation of Saint Vincent de Paul. Not, however, till 1835, when, July 23, the corner-stone was laid of Warren Street Chapel, was he able to realize his ideal.

The inauguration of Warren Street Chapel marks an epoch of illumination in the history of the benevo-

lent activities of Boston. Now came into prominence a man of original genius in charity; a truly generative mind, fertile in ideas destined to bear lasting fruit; a nature, moreover, so spontaneous and inspired as to draw round it a circle of highly intelligent and consecrated coworkers, such as has rarely been enlisted in any like cause. From 1845 to 1855 Mr. Barnard enjoyed the help of Rev. T. B. Fox,* and the two wrought together in many original and beneficent enterprises. Nature, art, song, industrial work, science, gift of religious expression, every happy and elevating influence was brought to bear on the boys and girls. No one in any sphere of life could resist young Barnard's appeal. Edward Everett, Starr King, and Robert C. Winthrop would come to talk to the

*Thomas Bayley Fox was born in Boston, August 20, 1808, graduated at Harvard College in 1828, and from the Divinity School in 1831. He served as minister of the First Parish in Newburyport 1831 to 1845, and was minister of the Church of Warren Street Chapel 1845 to 1855. After his retirement from this ministry he had an honorable career as a journalist, and died in Dorchester, June 11, 1876. Mr. Fox's pastorate in Newburyport was a most prosperous one of nearly fifteen years. His affection for his old parishioners never abated, and their attachment to him was always warm. At Newburyport his services in behalf of popular education are still gratefully remembered, and later he was for a long time a valued member of the Dorchester School Committee. After retiring from the ministry-at-large, he edited the *Christian Register* for several years and became the proprietor of the *Christian Examiner*. During the last fifteen years of his life he was one of the chief editorial writers for the Boston *Transcript*. Prompt, versatile, and earnest, he wrote with grace and vigor upon a great variety of topics. His testimonies to the memories of good men and women were marked by such sincerity, tact, and candor, combined with the most delicate and cordial appreciation of all that was lovely and noble, that they are preserved among the most sacred treasures of many households. He also prized the opportunity of a journalist to arouse the patriotism of the people. In the days of the Civil War he was foremost in courage and constancy. He sent three sons to the army, one of whom died in the service.

boys and girls, Jenny Lind or Sontag to sing to them, Agassiz to reveal the marvels of nature. Every kind of hidden talent or virtuous disposition in the children was lured and charmed out. Then, as year by year went by, department after department was added to the activities of the chapel. It was there that were first started the night schools for immigrant adults, afterwards incorporated into the system of the public schools; the vacation schools for the waifs let loose on the street, for mischief or crime, equally adopted into the public school system; the day nurseries for the care of infants while their mothers should be away at work; the beautiful Floral Processions later taken up by the city government and made a regular feature of all Fourth of July celebrations. In fine, there was no end to the fertility of Barnard's mind in devices for making the world richer and more beautiful, more intelligent, kindly, and mutually helpful to thousands of the elsewise disinherited. This happy work engaged him until 1864, when he was obliged to withdraw from active service. Endowed with a vitality of constitution that enabled him to withstand the wear and tear of work, kept up for long periods under high pressure, none the less through overaction he had been steadily preparing for himself severe physical and mental penalties. Finally, increasing nervous restlessness and impaired judgment unfitted him for further work. His later years were not without a measure of pain and disappointment. He died at the McLean Asylum at Somerville, November 8, 1884. The Warren Street Chapel, now known as the "Barnard Memorial," remains his enduring monument.

See "Charles Francis Barnard. A Sketch of his Life and Work," by Francis Tiffany, Boston, 1895. Mr. Barnard's published writings include: Life of Collin Reynolds, 1835; Reports as Minister-at-large, American Unitarian Association Tracts, First Series, 1833–34; Reports as minister of Warren Street Chapel, 1838–1862. In 1842 he compiled with others the "Chapel Hymnbook." He was editor of *Record of Charity*, 1859, and *Good News*, 1866.

WILLIAM BARRY

1805–1885

William Barry was born in Boston, January 10, 1805, the son of William Barry, Esq., and Esther Stetson Barry. He prepared for college under the care of Rev. Thomas Waterman, of Woburn, and Rev. Joseph Richardson, of Hingham, and graduated at Brown University in 1822. He then studied law in the office of Chief Justice Shaw, of Boston; but, as this did not prove altogether congenial, he made a journey of nearly two years in the Southern States. When he returned, he entered the Divinity School at Cambridge, where he graduated in 1829.

He then studied for two years more in Europe, attending lectures at the University of Göttingen and at the Sorbonne. In the summer he travelled extensively, and subsequently pursued historical studies in the British Museum. He returned to America from Denmark in the autumn of 1829, and was soon after licensed to preach by the Boston Association of Ministers. He soon became connected with the organization of a new Unitarian society in Lowell, Mass., and was ordained as minister November 17, 1830. The sermon of ordination was preached by Dr. Charles Lowell, of Boston. His five years at Lowell were marked by a very rapid growth in the new society, the erection of a substantial church building, and the organization of much effective work in charitable directions. The society numbered only twenty-five families at the time of his ordination, and five years later more than two hundred and fifty families were enrolled.*

*Mr. Barry was succeeded in the charge of the church in Lowell (1) by Henry Adolphus Miles, who was born in Grafton, Mass.,

Ill-health required Mr. Barry's retirement; but, after resting awhile, on December 16, 1835, he was installed minister of the First Parish in Framingham, where he continued for ten years. In 1845 ill-health again obliged him to resign; but he remained in Framingham, teaching school and preparing a history of the town which is a monument to his industry and historical insight. A journey to Europe restored his health; and in October, 1847, he returned to Lowell, and for six years was minister of the Lee Street Church of that city. In 1851 he again crossed the ocean, travelling in Syria and Southern Europe. Successive attacks of illness resulted in his final retirement from ministerial work, and he removed to Chicago. There he was soon invited to become secretary of the Chicago Historical Society, of which he was really the founder. He served the society with continuous enthusiasm for fifteen years, and died in Chicago, January 17, 1885.

Mr. Barry was a member of the Massachusetts Historical Society, of the American Antiquarian So-

May 30, 1809, graduated at Brown University 1829, and from the Harvard Divinity School in 1832 (he held pastorates at Hallowell, Me., 1832 to 1836, Lowell, Mass., 1836 to 1853, Longwood, 1865 to 1871, and Hingham, Third Society, 1876 until his death, May 31, 1895, being pastor emeritus after 1883; from 1833 to 1859 he was secretary of the American Unitarian Association; Brown University gave him the degree of D.D. in 1850); (2) by THEODORE TEBBETS, who was born in Parsonfield, Me., April 1, 1831, graduated at Harvard in 1851, and from the Divinity School in 1855, was ordained at Lowell September 19, 1855, served one year, and was then the much-beloved minister at Medford (he died in New York, January 29, 1863); and (3) by FREDERIC HINCKLEY, who was born in Boston, November 3, 1820, graduated at the Harvard Divinity School in 1843, and served pastorates in Windsor, Vt., Leicester, Norton, Haverhill, Mass., Hartford, Conn., Lowell, South Boston, Dorchester, Mass., Washington, D.C., Barnstable, Mass., and Newburg, N.Y. (he died at Barnstable, December 18, 1891).

ciety, of the New England Historical and Genealogical Society, of the Essex Institute, and of many other historical and scientific bodies. He was married, November 11, 1835, to Elizabeth C. Willard, of Petersham, Mass.; and they had three children.

Mr. Barry was a frequent contributor to journals and periodicals, and his articles can be found in the proceedings of most of the leading historical societies in the country. He also published in 1835 his Farewell Sermon at Lowell, in 1844 two discourses on "The Rights and Duties of Neighboring Churches," and in 1844 a tract of the American Unitarian Association, "Thoughts on Christian Doctrines."

For accounts of his life and work see Proceedings of the Chicago Historical Society, 1885; Address of Calvin Stebbins at the Bi-centennial of the Society in Framingham, 1901: and Allen's History of the Worcester Association, pp. 389–394.

CYRUS AUGUSTUS BARTOL

1813–1900

Cyrus Augustus Bartol was for more than half a century a bright luminary of the Boston pulpit. He was born April 30, 1813, in Freeport, Me., a busy little town on Casco Bay, and spent his early boyhood among the industries of ship-building, fisheries, small commerce, and agriculture, with ocean scenes and sounds for a part of his kindergartening. When he was twelve, the family, which included his younger brother George and their baby sister Mary, removed to Portland, finding there the schooling which prepared him for Bowdoin College, where he took his degree in 1832. A classmate who also became famous, Cyrus Hamlin, D.D., testifies that he was "refined, polished, perfect, almost saintly, so that nothing gross or profane could approach him."

After his graduation from the Harvard Divinity School in 1835, and a year of apprenticeship in preach-

ing at Cincinnati and elsewhere, it was regarded as high honor and a splendid stroke of fortune that the young man should be called to the historic West Church of Boston as the associate and sure successor of the venerable and beloved Dr. Charles Lowell,* father of James Russell Lowell, who was then a Harvard Junior, and saw his father lay ordaining hands on the head of young Bartol, in whose face he read an "enthusiasm tempered with sweetness,"—an expression which never faded till the final shadow fell, sixty-five years later.

This ordination took place in 1837, and was the beginning of a pastorate which continued till 1889. Meantime a redistribution of the city population had depleted the society to such an extent that after his retirement the parish was dissolved, and the venerable building, still standing on the corner of Cambridge and Lynde Streets, has become a branch of the Public Library.

The West Church Society, organized in 1737, had always represented the extreme of independency, and the people were well pleased that its pulpit should be a throne of spiritual liberty. It offered an opportunity for the unhampered development and play of Dr. Bartol's peculiar genius as apostle, prophet, and poet. He was neither controversialist nor partisan, and could hold up for guidance no other torch than the truth-light that flamed in his own soul. His mind moved freely as a bird in air among the problems of the time; and with a passionate fidelity and devotion he fearlessly proclaimed his own convictions and discoveries. Like the greater Teacher whom he revered, he was gifted with rare clearness of vision, and saw parables and materials for instruction wherever he cast his sharp searching eyes. His

*See Volume I. p. 46.

mind was like a mint, continually striking off bright coins of thought and speech.

He shared his people's traditional distrust of denominationalism, but construed it in the interest of loyalty to the catholic ideal, and as a proffer of the widest fellowship. Personally, his heart was open and his hand held out to all honest men, and he loved the society of some whose creeds were to him impossible. Good people, as he said, "differ in construing a book, in framing a theory, in observing an occasion, in arranging a service." But, while disagreeing in these things, they might unite in the love of truth, in the practice of righteousness, in aspirations toward perfection, and in reverence for their common Father. He had no dearer or more intimate friendships than with Father Taylor, the inspired Methodist sailor of the North Square Bethel, and Horace Bushnell, of Hartford, whose master mind was busily expanding and reinterpreting the doctrines of Orthodoxy.

Dr. Bartol's ministry fell on a period of theological unrest and transition, when many thoughtful men and women were "out in search of a religion." His own lack of constructiveness may have saved him the sorry trouble of building up systems for others to pull down; but his hearers saw in him a man of faith, hope, and love, who worshipped neither antiquity nor novelty, but marched breast forward, trusting to the ever-shining Light which shows the ever-open Way. He saw—and what he saw he proclaimed—the Real Presence in nature, in history, in humanity, and in the Silent Order of the world.

In part his function was critical, like that of one who came with a winnowing-fan to separate wheat from chaff,—a service which may be rendered graciously or ungraciously, according as one's zeal for truth and freedom is tempered and sweetened by

love for God and man. "One may speak any truth, but he must not mistake his own mode or mood for a part of the truth." Something like this was written by Jean Paul. Something like this must often have restrained or modified the utterances of Dr. Bartol at a time when many a chevalier of reform was laying about him with any weapon which came to his hand.

Like Channing, he was "always young for liberty." He knew that eternal vigilance must be its price, and that the most useful materials may be forged into chains for the human spirit. Sacred persons, names, doctrines, rituals, institutions, precedents, may all be blessed helps; but woe to him who lets their opacity blind him to the direct light of heaven! Woe to him who uses bibles or holy offices as fetters or as blocks to build a prison wall! The channels must be kept open: the river of God must flow without obstruction.

As a preacher, it was his aim to be practical and to serve the needs of the time. So he reports himself, "I have held for the honest politics, social sincerity, temperance, purity, peace, the piety which is joy, with a charity which rejoiceth not in iniquity, but rejoiceth in the truth." Unable to equivocate or conceal, he could apply to himself a saying of Charles Sumner: "If he could not prevail by openness, he could not prevail at all." He replied with spirit to those who blamed him for going too fast for current opinion: he acknowledged quite a different Master. Without affecting infallibility, he could not be disobedient to any perception of truth and right which served him as a heavenly vision. But one could differ from him with edification.

His sweetness and light drew to him a choice circle of friends and comrades. Henry W. Bellows, Frederic H. Hedge, Ralph Waldo Emerson, and Robert Collyer were among the habitués of the Bartol home,

at 17 Chestnut Street, where also many humbler ones found easy entrance. On the fiftieth anniversary of his ordination, growing confidential with his own people, he said, "The habits of my life and my giving in charity at my house have always consumed twice or thrice the sum of my salary." But he kept no careful account of either, and professed his willingness to serve "for any compensation or none," as the grandfather of Mrs. Bartol had done in the days of the Revolution, when the congregation had been scattered.

In the weary years of his retirement he kept alive his public spirit, and found a life-preserver in his deeper interests; and there was a soft and tender radiance in the cloud which gradually received him out of our sight. "Not death, but life," he said, "is the thing to prepare for"; and he was persuaded that "a sound mind would be the joy of immortality." As the onflowing river told of its source in the sky and its home in the sea, so he believed that the soul of man has an origin and destiny alike divine. He died December 16, 1900.

The clearness of his insight, his passionate love of truth, his lofty ideal of duty, and his genius for epigrammatic and picturesque expression, all appear in his writings, of which the list is appended.

Dr. Bartol's publications were as follows:—

Of books: Discourses on the Christian Spirit and Life, 1850; Grains of Gold, or Select Thoughts on Sacred Themes, 1854; Pictures of Europe framed in Ideas, 1855; The West Church and its Ministers, 1856; Radical Problems, 1873; The Rising Faith, 1874; Principles and Portraits, 1880.

Of magazine articles: Whipple's Lectures on Literature and Life, *Christian Examiner*, November, 1849; Representative Men, *Christian Examiner*, March, 1850; Modern Scepticism, *Christian Examiner*, November, 1850; Peabody's "Christian Consolation," *North American Review*, April, 1851; Christ's Authority the Soul's Liberty, *Christian Examiner*, November, 1853; The Bible, *Unitarian Review*, January, 1883; Emerson's Religion (in "The Genius and Character of Emerson," 1885); John Pierpont's Centennial Birthday, *Unitarian Review*, 1885; Channing and Garrison, *Unitarian Review*, 1886.

Of sermons and addresses: Influence of the Ministry at Large in the City of Boston, 1836; A Discourse delivered in the West Church in Boston, March 3, 1839; An Address delivered in Groton at the Funeral of Rev. George W. Wells, March 21, 1843;

Individual and Public Reform, a discourse delivered on Fast Day, April 2, 1846; Christ, the Way, a sermon preached at the ordination of Rev. George M. Bartol, Lancaster, Mass., August 4, 1847; The New Planet, or an Analogy between the Perturbations of Matter and Spirit, a sermon, *Monthly Religious Magazine*, February, 1847; Public Cause for Gratitude, a sermon preached on Thanksgiving Day, November 25, 1847; The Cure, sermon preached in Boston on Fast Day, April 10, 1851; The Hand of God in the Great Man, sermon delivered in Boston occasioned by the death of Daniel Webster, 1852; Discourse on the Life and Character of Samuel Putnam, LL.D., 1853; The Relation of the Medical Profession to the Ministry, discourse preached on the death of George C. Shattuck, 1854; The Alarm, a discourse on the introduction of the new fire alarm, 1854; A Traveller's Report, or Abroad and at Home, a sermon preached November 19, 1854; Dying with our Friends, sermon on the character of Rev. Ephraim Peabody, Boston, December 7, 1856; Snow and Vapor, a sermon, *Monthly Religious Magazine*, March, 1856; Christ's Humanity and his Divinity the Same Thing, a discourse preached before the Sunday School Teachers' Institute in Boston, 1856; The Voice of Twenty Years, a discourse preached in Boston on the first day of March, being the twentieth anniversary of his ordination, Boston, 1857; Church and Congregation, a Plea for Unity, an address delivered before the alumni of the Divinity School of Harvard University, July 20, 1858; The Key of the Kingdom, an address before the Ministerial Conference in Boston, 1859; Religion in our Public Schools, a discourse preached in Boston, 1859; The Word of the Spirit to the Church, 1859; Discourse preached on Theodore Parker, 1860; Cornering Religion, Albany, 1860; The Duty of the Time, a discourse, April 28, 1861; Our Sacrifice, a sermon preached November 3, 1861, after the funeral of Lieutenant W. L. Putnam; The Nation's Hour, a tribute to Major Sidney Willard, December 21, 1862; The Recompense, a sermon, August 24, 1862; The Remission by Blood: A Tribute to our Soldiers and the Sword, 1862; Conditions of Peace, a discourse delivered in memory of David Kimball Hobart, June 14, 1863; Extravagance, a sermon preached on Fast Day, April 7, 1864; The Unspotted Life, a discourse in memory of Rev. Thomas Starr King, preached March, 1864; The Purchase by Blood: A Tribute to Brigadier-general Charles Russell Lowell, Jr., spoken October 30, 1864; The Fall, a sermon preached in the West Church, November 27, 1864; Address on the Death of Abraham Lincoln, Boston, 1865; The Clerical Business, an address before the Senior Class in the Divinity School at Cambridge, July 14, 1867; Congregational Freedom, a discourse, after thirty years' ministry, preached in the West Church, March 3, 1867; In Remembrance, an address on the occasion of the death of Charles Greely Loring delivered October 20, 1867; Sensations in the Church and on the Exchanges, a sermon preached in Boston, January 14, 1872; Trial by Fire, a sermon, November 17, 1872; True Childhood, a sermon delivered in West Church, June 2, 1872; The Upper Standing, a sermon preached March 3, 1872; The War Cloud, a sermon preached in Boston, November 24, 1873; Senatorial Character, a sermon in Boston, March 15, after the decease of Charles Sumner, 1874; The Soldier's Motive, a sermon preached on Sunday preceding Decoration Day, 1874; Five Ministers, a sermon in the West Church on the fortieth anniversary of his ordination, 1877; The Man and the Physician, a sermon (upon Dr. E. H. Clarke) preached in Boston, December 9, 1877; The President's Death, a discourse delivered in Boston, September 25, 1881; J. T. Fields, a discourse, 1881; The Preacher, the Singer, and the Doer: Dewey, Longfellow, and Bertram, a Sermon in West Church, 1882; Ralph Waldo Emerson, a discourse in West Church, 1882; Webster as Man and Statesman, a sermon in Boston, January 29, 1882; The Beloved Physician, a sermon in West Church after the decease of Dr. Calvin Ellis, Boston, 1884; Charles Faulkner, a sermon preached in West Church, October 18, 1885; Amos Bronson Alcott: His Character, a sermon (with an appendix containing a tribute to Louisa M. Alcott), Boston, 1888.

HENRY WHITNEY BELLOWS

1814–1882

This distinguished preacher and organizer of the Unitarian faith was born in Boston, June 11, 1814. The most sociable of human beings, he was not even born alone; a twin brother was born with him. If the twins were not "changed in the cradle," they were mixed in baptism, Henry getting the name intended for his brother, Edward Sears. In this confusion there was something typical of the affectionate involvement of their lives. Certainly, Henry cherished for his brother a romantic passion which, after Edward's death, clung to his memory. His death was tragical. He was found frozen upon some lonely Western trail, having undertaken a journey too heroic for his strength. Dr. Bellows never spoke of this event without a broken voice and tearful eyes. The mother died when the twin boys were only two years old. A good aunt and later a step-mother did all that could be done to fill the mother's place. The father was a man of sterling character and civic fame, a man of wealth as wealth was reckoned in the days when Madison was President. He gave Henry an excellent education, one year of it on the ancestral acres in New Hampshire, close by the falls that bear the family name. The boy's heart was so rooted in the lovely valley and the embracing hills that there was no detaching it. His blood and his experience conspired to bring him back in his maturity to the old family seat, beautiful for situation on the Walpole hills that rise precipitously from the banks of the Connecticut River. His satisfaction there, as I remember it in 1876, was boyishly exuberant. Sitting on the broad piazza, he told me of

the sermon he had written on his acquisition of the place,—"The Dangers of too much Happiness."

From Walpole he went for four years to the Round Hill School at Northampton, Mass. George Bancroft was one of the two principals, and the relation of pupil and teacher originated a friendship which Dr. Bellows prized as one of the best fortunes of his life. Entering Harvard in 1828,—a feat then more common and less difficult for a boy of fourteen than it is now,—he was graduated in 1832. During his college course he lodged or boarded at the Craigie House, anticipating Longfellow's lodging there by nine years, and his ownership by several more. He did not at first apply himself to his studies as he did later, especially after a break in his father's fortunes, which admonished him that he would have to fend for himself in an unexpected manner. A local ornithologist inoculated him with his own enthusiasm for bird-life; and, tramping about, defiant of the college laws, young Bellows bagged the living game of health which had before eluded him. Before he left college, that love of reading set in which flooded all his later life; and simultaneously his religious feeling deepened, and he resolved to enter the ministry. Straitened financially, he could not enter at once on his theological studies, and the year following his graduation was spent in Cooperstown, N.Y., teaching five languages and lecturing in a brother's school. From this situation he passed to Louisiana, where he had one pupil on a doubled salary. Then with the savings that must have cost his expansive temper an heroic strain, he entered the Harvard Divinity School, and graduated in 1837.

His first preaching was in the South, and he was invited to settle in Mobile. "But the awful shadow of slavery frightened me away." He feared, too,

that so much personal kindness and consideration might dull his sense of the enormity of human servitude. Returning North, he was invited to the pastorate of the First Unitarian Church in New York. The attraction was the difficulty of the situation. This piqued his youthful courage. Dr. Dewey, in the Second Church, was in the full tide of his remarkable career, preaching sermons which had both Corinthian ornament and Doric strength, breathing prayers almost oppressive in the sense which they conveyed of "the dreadfulness of eternal things." How could the boy of twenty-four expect to get a hearing in competition with that consummate power? But the wise poet sings,—

> "Chambers of the great are jails,
> And head-winds right for royal sails."

And the boy's sails *were* royal. He took the difficult position. He held it till he died, January 30, 1882,—forty-three years,—and not without dignity and honor for one day or hour.

Throwing himself into his preaching and parochial work with generous ardor, he was never able to think of himself as exclusively a clergyman. In the best sense, he was a man of the world, "an all-round man," interested in literature and art, of great public spirit, "a clubbable man," and a principal founder of the Century and Union League Clubs, often to be found in their quarters, adding equally to the wisdom of their pithy enterprises and to their brilliant talk. He enjoyed his co-operation and rivalry with Dr. Dewey for ten years. They enjoyed each other's friendship until Dr. Dewey's death. When Dr. Dewey could no longer keep up his end of the correspondence, Dr. Bellows wrote him every week. It was an intensely prejudiced community in which they found themselves

working together. For all their splendid gifts, they did not succeed in making New York a Unitarian city. But they gathered congregations strong in numbers and in intellectual and moral qualities. Dr. Bellows's church was soon outgrown. The congregation moved "up Broadway," and again, twenty years before Dr. Bellows's death, to the Church of All Souls, its name significant of the expansive sympathies of Dr. Bellows's thought and life.

In one sense, Dr. Bellows was a sensational preacher. His choice and treatment of subjects often resulted in a profound sensation in the community. His Phi Beta Kappa address in 1853 had this effect. His subject was "The Necessity and Uses of Wealth." He said what many thought, but few confessed. Another sensation was that produced by his address in 1857 to the Dramatic Fund Society on "The Relation of Public Amusements to Public Morality," a defence of the theatre, not as actually existing, but as a possible development. There was a "war of pamphlets" and great uproar in the churches, here and there a brother Unitarian giving a few faithful wounds. In 1859 his address to the Harvard theological alumni, "The Suspense of Faith," made the denominational sensation of his life. His remedy for Protestant disintegration was the organic, instituted, ritualized work of the church, "speaking through imaginative symbols and holy festivals." His own faith in this remedy did not long survive the turmoil that his sermon made.

He was an opportunist in his preaching, in the best sense of the word,—in his seizure upon those occasions which had in them a natural lesson, and in his ability to rise to the full height of those occasions of great public interest which demanded lofty utterance. The Channing centennial sermon was his *opus mag-*

num in the way of the occasional discourse. Like the painter Haydon, he liked a large canvas; and he had it there. But the sermon was as broad as it was long. Even in his extemporaneous utterances he required a certain generous latitude to give his genius scope. I remember his indignation when Dr. Storrs, preceding him at a public meeting and asked to speak twenty minutes, spoke an hour and twenty; but his own testimony was sometimes extremely enlarged, while generally he made the longest time seem short by the electric energy and the proud magnificence of his unpremeditated speech.

Deeply impressed by Channing's anti-slavery writings, his distrust of Garrison's method of reform was more sweeping than Channing's. As the logic of slavery worked itself out, he brought the clearest vision to the apprehension of its tendency and his most fervid eloquence to the rebuke of any policy of compromise or concession. The Civil War gave him an opportunity to put forth all his strength. We know that opportunity as the Sanitary Commission. He was its creative spirit, its informing soul. For details of organization he had no aptitude, but his imagination and his fine enthusiasm were felt on every line, in every part, of that immense humanitarian alleviation of the inevitable war. Moreover, his personal appeal was mainly instrumental in raising the five millions of money necessary for the blessed work. He wrote the story of the Commission, but he did not paint himself into the glorious shield,—the compulsory failure here a quite incalculable defect.

He was among the first to recognize the spoils system as a menace to the Republic, more dangerous because more subtle than the great Rebellion. He was the first president of the New York Civil Service Reform Association, entering heartily into the princi-

ples and purposes of his great Unitarian allies,—Jenckes, the father of the reform, Curtis, destined to be its chief protagonist, Eaton, not far behind. There are words which are whole battles: witness Dr. Bellows's "unconditional loyalty." The Union League Club was begotten of the spirit of this phrase. The birth-night was a sleepless one on the train by which Dr. Bellows, Frederick Law Olmsted, and another officer of the Sanitary Commission came from Washington to New York. Once at least the club proved a Frankenstein which, having raised, he could not quell. It was when the hard treatment of Union prisoners excited a demand for retaliation. The club went with the crowd, and Dr. Bellows flung himself against the swelling spirit of revenge with such eloquence of protestation as made resistance apparently impossible. But not really, and he went home feeling that he had suffered a calamitous defeat. Soon, however, the club and the whole country rallied its better mind.

The triumph of the Union cause found Dr. Bellows with a fund of unspent energy at his disposal and demanding instant use. His experience in camps and hospitals had so deepened his sense of the Eternal Fatherhood and the Brotherhood of Man that he felt that there must be an organization of religion that would make these primal truths the centres of a vast ellipse. It is certain that his hope, at first, was for something broader than a Unitarian organization; but he found his Unitarian material too intractable for his purpose. He furnished the inspiration which brought $100,000 into the astonished treasury of the American Unitarian Association, to which the devising of liberal things was hitherto unknown. He then turned his energy to the formation of a National Conference of Unitarian and Other Christian Churches.

In the convention (1865) which organized the Conference he was equally eloquent in thwarting those who would thrust on us some creed of desiccated phrases for the bread of life and those whose voice was for a more absolute freedom from all creedal bonds than he was ready to accept. In these encounters he was no calculating politician, but a man whose veins ran fire and loosed it in torrents of emotion, streaming like lava down a mountain's side, and destroying good and bad together in its boiling flood. But almost every good thing among Unitarians from this time on took its initiative from him, or to his splendid advocacy owed its practical success. The conference meetings always left him hungry for more of their most stimulating intellectual food, and the Ministers' Institute was his device for making good the lack. It was also his device (he told me so) for bringing together those whom the divisive terms of the Conference preamble had separated for a time. At all Unitarian meetings he was the best wine, the headiest and heartiest, which the wise householders saved until the last. If the meeting had been dull and spiritless, he could always bring it to a happy and inspiring end. If it had been reactionary, he sounded the progressive note; if the driving of the radicals was like that of Jehu, he put on the brake. We had no other servant to compare with him in willingness to go upon our errands. He never spared himself. He never consulted his own ease or comfort when a way opened, or could be forced, to serve the denomination and the doctrine that he loved. He came home to die in 1882 from one of his most wearing journeys, which he had undertaken with already broken strength.

There was nothing ascetic in Dr. Bellows's principles or practice. He lived a generous and expansive life. He was not obliged to live within his sal-

aried means, which were exceptionally large; and he never did. Soon after his first marriage the younger Ware, finding him in quarters that seemed princely, sighed a solemn warning; but he paid no heed. He exercised a genial hospitality, and there never was a better host. Give him a guest as brilliant as himself, —Coquerel, for example,—and there was lively scintillation; but the dullest man at the table was encouraged, tempted out, and made to feel at home. His table-talk was generally deferential, but once, I remember, when there were some heavy weights and he was thrown back a good deal on his own resources, he ran on for a long time about the circus in a vacant lot near by, as affording an excellent opportunity for the study of human nature. A week later I found all his talk, and more, in the *Independent*, and said to him, "So you were retailing that to us when we thought you so spontaneous?" He protested that the article originated in his talk, the prosperity of which had encouraged him to write. Before long I saw the article covering some rods of fence, and headed "Dr. Bellows on the Circus." Barnum had got hold of it. "My only large paper edition," the doctor might have said, and perhaps did.

The fulness of his physical development told on his sermons, speeches, prayers. There was body in his mind, a noble sensuousness in his style, warmth, color, a magnificent virility, sometimes so daring that the timid thought he went too far. His writing was almost as extemporaneous as his speech: his sermons were generally written, as he said, "at one lick,"— the homely phrase provoking conjugal admonition. Besides his sermons he wrote voluminously for the *Inquirer*, the *Liberal Christian*, and the *Christian Examiner*. But it was as an extemporaneous speaker that he won his proudest bays. Often the best he

said was what he least intended at the start. The most complex similes and metaphors were dared and justified. When the wrong word came first, wonderful was the sprightliness of his self-recovery. Once in a course of theatre sermons in Boston he abandoned his manuscript, and preached one of his grandest sermons, on the text, "The secret of the Lord is with them that fear him," making good the saying of Cromwell,—"A man never rises so high as when he knows not whither he is going." He often made this proverb good.

He was not technically a scholar, but a man with a great appetite for books and a too lively sensibility to the impression of the book which for the time being had its way with him. Here was the defect of his finest quality,—his quick and vital sympathy. When Strauss's "Old Faith and New" appeared, it completely captured him: he sounded its praises in conversation and in an editorial article. Writing of Channing, he well-nigh foreswore his denominational consciousness, which was commonly intense, and took on Channing's views. His oscillations and surprises earned for him a reputation for instability, and to define his theological position would be a difficult matter. Conservative in his sentiments, he was often radical in his ideas. For the Church as an institution he had a profound and mystic admiration. Its sacraments were very dear to him, and remained so while one prop after another of his supernaturalism gave way. In theological matters he accepted the reproach of inconsistency, and wore it as a victor's crown. Nevertheless there was a principle of growth co-ordinating all his more conspicuous alternations. These were the tackings on and off of a great ship, that seem considerable at the moment, but which in relation to her course from continent to continent

become insignificant. Tack on and off he did, yet none the less he left his early supernaturalism far behind, and neared the port of a consistently natural and spiritual conception of the religious life. "I can truly say," he wrote me a few years before his death, "that my peace and hope are greater than they were when I was less uncertain about many things that I supposed then to be essential. I find a great willingness to be in the hands of the Mighty Power and Goodness that underlies and encloses the universe, even without understanding its ways."

It was not as a thinker more than as a scholar that he took his most characteristic attitude and did his most effective work. It was as an organizer of activities and as an inspirer of men in common purposes and aims. He was pre-eminently the citizen among our ministers. Indeed, there was no greater citizen in any business and profession in the city of New York than he, or in the United States. He said frankly that, if he had to choose between the church and the world as his field of action, he would choose the latter without hesitation. He kept himself "unspotted from the world" by the simplicity of his nature and his purity of heart. But, if he had great talents for public action, social and religious organization, he had genius for the simplicities of friendship and domestic love. He was rarely fortunate in knitting up again the broken threads of conjugal affection, and delighted in the children that renewed his youth when he was beginning to grow old.* There was a heart of quiet in this thronged and busy life; and the

*Dr. Bellows was twice married,—first in New York, August 13, 1839, to Eliza Nevins Townshend, who died August 27, 1869; second, in Brookline, Mass., June 30, 1874, to Anna Huidekoper Peabody, a daughter of Rev. Ephraim Peabody. The surviving children of the first marriage are Rev. Russell Nevins and Anna Langdon Bellows. The surviving children of the second marriage are Robert Peabody and Ellen Derby Bellows. Henry Whitney, born August 25, 1875, died a tragic and heroic death by drowning on the Massachusetts coast, July 15, 1893.

time I like best to recall is one summer evening when he sat, careless of all politics and theology, on the piazza of his country house, and crooned together with his wife the negro melodies which they had learned when they first met each other in the South,—"Swing Low, Sweet Chariot," and others sweet and sad. That is a more precious memory than any which brings back the times when with a master's hand he swept the chords of serious purpose till they rang responsive to the earnestness and passion of his soul. Happy were they who knew him well in these contrasted aspects of his life and all the broad and fertile range of it that lay between!

For Dr. Bellows's life and work see *Unitarian Review*, March, 1882 (article by C. A. Bartol), Rev. J. H. Allen's "Liberal Movement in Theology," *Christian Register*, February 2, 9, 16, 23, March 2, 9, 1882, article in the "Bellows Genealogy," by R. N. Bellows, and "Recollections," by A. L. Bellows, Boston, 1897. See also the "History of the United States Sanitary Commission" and the Biographical Dictionaries.

Dr. Bellows published many books, sermons, and magazine articles. The following list is fairly complete:—

His books were: Historical Sketch of Colonel Benjamin Bellows, 1855; Restatements of Christian Doctrine, 1860; The Old World in its New Face: Impressions of Europe, 2 vols., 1868; Historical Sketch of the Union League Club of New York, 1879; Twenty-four Sermons preached in All Souls' Church, selected and edited by R. N. Bellows, New York, 1886.

His published sermons and addresses included: Respectability, or Holiness, a sermon, December 9, 1838; A Discourse Occasioned by the Death of William Ellery Channing, D.D., October 13, 1842; Some of the Points of Difference between Unitarian and Orthodox Christians (American Unitarian Association Tracts, 1st Series), 1844; Testimony of Four Witnesses to the Divine Goodness, a sermon, April 6, 1845; Relation of Christianity to Human Nature, a sermon at the ordination of F. N. Knapp in Brookline, Mass., October 6, 1847; The Christian Merchant, a discourse on the death of J. Goodhue, New York, 1848; The Ledger and the Lexicon, or Business and Literature in Account with American Education, oration before the Phi Beta Kappa Society of Harvard University, July 26, 1853; The Moral Significance of the Crystal Palace, a sermon preached October 30, 1853; The Pro-slavery Testimony of the Northern Conscience Cross-questioned, a lecture in New York, January 2, 1855; A Sermon at the Installation of A. Ayer, Brattleboro, 1855; Relation of Public Amusements to Public Morality, especially of the Theatre to the Highest Interests of Humanity, an address delivered at New York before the American Dramatic Fund Society, New York, 1857; Religious Education from Within and from Above, a sermon at the ordination of Stephen Barker, September 2, 1857; The Importance of a Positive and Distinct Theology, a discourse preached in New York, January 30, 1859; Suspense of Faith, an address to the alumni of the Divinity School of Harvard University, July 19, 1859; Sequel to the Suspense of Faith, a sermon, September 25, 1859; Italian Independence, speech at New York, February 17, 1860; The Advantage of Testing

our Principles Compensatory of the Evils of Serious Times, a discourse, February 17, 1861; The State and the Nation, a sermon, April 21, 1861; The Supernatural, a discourse at the installation of W. H. Channing, Washington, December 9, 1861; The Valley of Decision, a discourse, September 26, 1861; Speech made at Philadelphia, February 24, 1863; Unconditional Loyalty, 1863; The War to end only when the Rebellion ceases, a discourse on the occasion of the National Fast, April 30, 1863; The Man for the New Times, a sermon preached in All Souls' Church on New Year's Day, 1865; The Reformed Church of Christendom, or Duties of Liberal Christians to the National Faith at this Crisis of Opinions, a sermon preached in New York, January 8, 1865; Address before the College of Physicians and Surgeons at their Annual Commencement, March 14, 1867; Sermon preached in New York on the evening before the meeting of the National Conference, 1868; Some Thoughts on the Organizing Principle in Christianity, an address before the British and Foreign Unitarian Association at the Annual Meeting, London, June 3, 1868; The Testimony of Ninety Years: In Memory of Jason Newman Knapp, a sermon preached in Walpole, N.H., September 13, 1868; A Finished Life, an address at the funeral of Mrs. Mary Bellows, who died July 31, 1869; Church and State in America, a discourse given at Washington, D.C., at the installation of Rev. Frederic Hinckley, January 25, 1871; The Break between Modern Thought and Ancient Faith and Worship, in "Christianity and Modern Thought," 1872; John Howard: His Life, Character, and Services, an address delivered before the International Prison Congress, London, July, 1872; Preparing for Old Age, a sermon preached at All Souls' Church, New York on returning from the funeral at Walpole, N.H., of Mrs. Louisa Bellows Knapp, 1872; Our American Sunday, a paper read at the National Conference of Unitarian and Other Christian Churches, October 25, 1872; Essential Goodness the Reality of Religion, a Memorial Sermon, preached in Concord, N.H., on Sunday, March 16, 1873, following the death of Hon. R. A. Bellows, Concord, N.H., 1872; Civil Service Reform, an address at the First Quarterly Meeting of the Civil Service Reform Association of New York, October 18, 1877; Memoir of Departed Worth, an address in All Souls' Church, December 2, 1877; An Appeal in Behalf of the Further Endowment of the Divinity School of Harvard University, 1879; The Unitarian Tradition of New York, a discourse given March 18, 1879; Civil Service Reform, *North American Review*, 1880; W. E. Channing: His Opinions, Genius, and Character, a discourse given at Newport, R.I., on the celebration of the centenary of his birth, April 7, 1880; Before and After the President's Death, two sermons preached in New York, September 18 and 25, 1881; Rev. George Washington Hosmer, August, 1881; Orthodoxy and Liberal Christianity Compared and Contrasted, American Unitarian Association Tracts, 4th Series, No. 14.

CALEB DAVIS BRADLEE

1831–1897

Caleb Davis Bradlee was born in Boston, February 24, 1831. He received the name of Caleb Davis in honor of his maternal great-grandfather, the Hon. Caleb Davis, a deacon of Hollis Street Church,

the first speaker of the House of Representatives after the new Constitution had been adopted, and one of the electors of George Washington as President of the United States. His father was Samuel Bradlee, a prominent Boston merchant. His mother was Elizabeth Davis Williams, daughter of Jeremiah Williams, Esq., of Boston. He was christened in Hollis Street Church by the Rev. John Pierpont, and from his earliest years was deeply interested in the church and all that it stands for.

He entered Harvard College in 1848, received his degree of A.B. in 1852, and in September of the same year entered the Harvard Divinity School, remaining a year and a half, when he received an honorable dismissal, and placed himself under the care of the Rev. F. D. Huntington and the Rev. Rufus Ellis, with whom he pursued his studies in divinity with great earnestness. In 1855 he received the degree of A.M. from Harvard.

He was licensed to preach by the Boston Association of Ministers on the 12th of June, 1854. He was ordained to the ministry and settled as pastor of the Allen Street Church, North Cambridge, Mass., on the 11th of December, 1854; and this pastorate lasted three years.

On the 7th of June, 1855, he married Miss Caroline Gay, and by this marriage had three children.

After having served the Unitarian church of East Boston as a temporary supply during the absence of Rev. Warren H. Cudworth in the United States Army, Mr. Bradlee took charge of the Church of the Redeemer, Concord Street, Boston, where he rendered service for eight years. During a portion of this pastorate he was one of the faculty of the Boston School for the Ministry, having charge of the department of Pastoral Care and Christian Biography.

From 1872 to 1875 he was the pastor of the Christian Unity Society, which was an early experiment in what is now known as the "Institutional Church." From 1875 to 1890 he was the pastor of the Harrison Square Church, and from June, 1890, to June, 1892, he was the pastor of the newly formed religious society in Dorchester called the "Norfolk Street Church."

After a brief rest from pastoral duties, in 1893, he accepted an invitation to take charge of Christ Church, Longwood, Brookline, resigning that pastorate, the resignation to take effect the 1st of May, 1897. On the preceding Sunday he preached his farewell sermon. On the morning of the 1st of May he was taken suddenly ill, and died at about six o'clock.

Dr. Bradlee published two volumes of sermons, and the manuscript for another was ready at the time of his death. He also published many single sermons, poems, and articles for periodicals. He belonged to many learned societies, and was especially interested in charitable organizations and libraries. He was a good student, and philosophical studies were especially attractive to him. He was possessed of full and accurate classical knowledge, and wrote French and Italian with some fluency. He assumed no clerical dress, but was at once recognized by all who met him as a minister of religion. He held tenaciously to certain views in theology which seemed to him essential, but did not withhold his hand of fellowship from any who differed from him. Hospitality was one of his most prominent traits of character. Inheriting ample means, he was a liberal contributor to many good causes. By his will he gave much of his property directly to charitable and educational institutions, and provided that eventually nearly all of it should be so disposed of.

See "In Memoriam Caleb Davis Bradlee," by Alfred Manchester. Boston, 1898.

GEORGE WARE BRIGGS

1810–1895

George Ware Briggs, only son of William and Sally (Palmer) Briggs, was born at Little Compton, R.I., April 8, 1810. When he was a child, his father, a seafaring man, died at New Orleans; and he and his mother were left on the farm alone. Thus responsibility came to him early, nor was it diminished by his mother's second marriage.

George Briggs was an exceedingly active boy, both from natural disposition and from the stimulus of poverty. Long before daybreak he would drive with his vegetables to market; yet he found time to stand high in school, and at the age of eleven to enter Brown University. "I think, madam," said President Messer to the child's mother, "you had better hold your boy in your lap one year longer." Notwithstanding this advice the boy proved his fitness for college work by graduating in 1825, with health unimpaired, and winning a place in the Phi Beta Kappa. After graduation he taught several schools (in one of which his predecessor had been thrown out of the window by the boys), and studied medicine for a year. It was the mission of Little Compton to stock Boston with apothecaries, and his early intimacy with William Brown and Joseph T. Brown led him to think seriously of joining these brothers in their business; but, when still very young, he entered the Harvard Divinity School, and in 1834 he became the first Unitarian minister in Fall River. The change to Unitarianism from the Calvinistic faith of his mother he attributed chiefly to his friend and counsellor, Rev. Frederick A. Farley. The preacher from whom as a young man

he drew most inspiration was Rev. Orville Dewey. From Fall River he went in 1837 to the First Church in Plymouth, as associate minister to Rev. James Kendall; from 1853 to 1867 he was minister of the First Church in Salem;* in 1855 he received the degree of D.D. from Harvard University; in 1867 he became minister of the Cambridgeport Parish (afterwards the Third Congregational Society), with which he was connected until shortly before his death. He died in September, 1895, leaving two daughters by his first wife, Lucretia Archbald Bartlett, of Medford, and two sons by his second wife, Lucia Jane Russell, of Plymouth.

Dr. Briggs had a constitution that could endure hardship and unremitting work. For seventy years, between a fever in boyhood and the sickness with which he fought through the last five years of his life, he was never confined to his bed for a whole day. With this health of body he had corresponding health of mind. He lost little energy in worrying about the future,

*Dr. Briggs was succeeded at Salem (1) by James Tracy Hewes who was born at Saco, Me., March 23, 1836, and graduated at Bowdoin College 1857, and from the Harvard Divinity School 1861. He held settlements at South Boston, Mass., 1862 to 1864, Portland, Me., Second Church, 1864 to 1868, Salem, Mass., First Church, 1868 to 1875, Fitchburg, 1875 to 1880. He died at Cambridge, November 21, 1882.

Mr. Hewes's preaching was of the moral rather than of the controversial or mystical kind. It was full of a rational spirit and of rich human sympathy. He was in accord with the progressive thought and spirit of the age, but he was not aggressive. He was a radical in the truest sense, always anxious to get down to realities and essentials. The value of his character was recognized by men of all beliefs. His balance of mind and tact and sincerity of utterance were of such a kind as to make him a noteworthy man wherever he served. If other men have surpassed him in brilliancy, none have surpassed him in manhood or in his pure influence as a citizen and friend.

(2) By Fielder Israel, who was born in Baltimore, Md., June 29, 1825. He was reared in the Methodist faith, and became a

and none in worrying about the past; and he could utilize odd minutes in instantaneous sleep. At seventy-two he was hard to follow through a day of sight-seeing in Europe, and was capable of long journeys without food.

He was naturally diffident, especially in his own home, and so fearful of taking a place too large for him that he refused several calls to more important pulpits and to higher salaries. His strength showed itself when people were in trouble, and quite as much in what he did not say as in what he said. Because of his sympathy at such times he was repeatedly summoned to funerals in which disturbed family relations or strange causes of death made the minister's position difficult, but his right feeling always steered him through.

As a preacher, he was earnest and at times eloquent; but his greatest strength in and out of the pulpit was in seeming less a minister than a man. His every-day intercourse with his parishioners was altogether free from professional affectation. It was also devotedly faithful. Twice a year he called on every family in his parish, and called until he found the family at home, even if he had to go seven times in-

preacher of that denomination. He became a Unitarian in middle life, and was settled successively in the churches in Wilmington, Del., Taunton, Mass., and Salem, Mass., where he was installed as minister of the First Church, March 8, 1877. He died at Salem, Jan. 4, 1889. Mr. Israel brought to the Unitarian ministry an earnestness and ardor characteristic of his earlier faith. He was an enthusiastic patriot, and his fraternal instincts were exhibited in the conspicuous place which he attained to in the Masonic order. He was a man of broad sympathies and very faithful in pastoral work. He was on good terms with people of all classes, and was often called upon for the ministry of consolation among the poor. He took great interest in the historic associations of the First Church in Salem, and was active in all good causes in that community.

stead of one. Though of small conversational skill and of unyielding principle, he made friends everywhere, and kept them always. He was not a learned man, and was still less a pedantic one. He read much, but showed few of the ordinary effects of wide reading, whether good or bad. What he read sank into him somehow, and rarely came out again. For theology he had little regard; and, when a reporter asked him whether he was radical or conservative, he answered, "Both."

His habit of life was simple; and his heart—in some ways like that of a little child—could yet feel intensely without expressing what it felt in words. If there was an emotion which he could not control, it was his love of Rhode Island. His will was so strong that he seemed to live his last five years on sheer courage; yet his wishes even in his own family were as unobtrusive as if he had been the least among them. He was a strong, loyal, single-hearted man.

Dr. Briggs's publications were as follows: An Address delivered at the Funeral of W. P. Ripley, in the First Church, Plymouth, November 13, 1842; Hymns for Public Worship, Boston, 1845; The Bow in the Cloud, discourses, Boston, 1846; A Discourse delivered before the Autumnal Unitarian Convention held at Salem, Mass., October 20, 1847; Lessons upon Religious Duties and Christian Morals, Boston, 1852; Method of Christian Salvation, Boston, [1852], American Unitarian Association Tracts, First Series; Address to the Middlesex Sunday School Society, delivered at East Cambridge, October 12, 1853; A Sermon delivered at Plymouth, at the Funeral of James Kendall, D.D., March 20, 1859; The Conditions of Ministerial Power, an address delivered before the Graduating Class in the Theological School at Meadville, Penn., June 29, 1859; An Address delivered before the City Authorities in Salem, February 22, 1862; Address to the People [at the ordination of James De Normandie], October 1, 1862; Memoir of D. A. White (Essex Institute Hist. Coll., February–April, 1864); Eulogy on Abraham Lincoln, June 1, 1865, with the Proceedings of the City Council on the Death of the President, Salem, 1865; Sermon, "Weighed in the Balances, and Found Wanting," Salem, 1865; Right Hand of Fellowship [at the installation of Rev. E. A. Horton in Hingham, April 25, 1877]; A Sermon preached May 28, 1871, on the Ratification of the Treaty with England by the Senate of the United States, Cambridge, 1871; Sermon delivered October 4, 1891, on his return to his pulpit after a prolonged illness, Cambridge, 1891. Also his contributions to the *Christian Examiner*, vols. 42 and 43 and especially the article Protest in Piedmont, Vol. 63, p. 411.

CHARLES HENRY BRIGHAM

1820–1879

Charles Henry Brigham, for twenty-one years minister of the First Congregational (Unitarian) Society in Taunton, Mass., and for twelve years of the First Unitarian Church in Ann Arbor, Mich., an able preacher, a prolific writer for periodicals, and a scholar of encyclopedic learning, was born in Boston, Mass., July 27, 1820, and died in Brooklyn, N.Y., February 19, 1879. His father was Dennis Brigham, a merchant, afterward a manufacturer, and his mother Roxa (Fay) Brigham. He was educated in the Bowdoin School, Boston, the Boston Latin School, and Harvard College, graduating from the latter at the age of nineteen, among his classmates being Edward Everett Hale, Samuel Longfellow, and Joseph H. Allen. After teaching for a few months in a private school in Baltimore, Md., he entered the Harvard Divinity School in 1840, to prepare for the Unitarian ministry, completing his course of study in 1843. As a student, he took a high rank; and his reading outside his regular studies was unusually wide.

Mr. Brigham was ordained at Taunton on March 27, 1844. His long pastorate was marked by zeal and industry. Not only did he devote himself without reserve to the spiritual interest of his church, as preacher, teacher, and pastor, and to systematic reading and study, but he soon became an influential leader in public movements looking to the intellectual, social, and moral welfare of the community, one side of his public service being sixteen years of very active work as a member of the Taunton School Committee. In 1853 he went abroad for a year of travel in Europe, Egypt,

the Sinaitic Peninsula, Palestine, and Syria, sending home very full accounts of his journeyings for publication in various papers, and gaining from his experiences and observations a great fund of information of which he made extensive use in after years in lectures and articles.

In 1865 the American Unitarian Association decided to establish a "college town mission" at Ann Arbor, the seat of the large and growing State University of Michigan, and invited Mr. Brigham to take charge of the new enterprise. After six months of trial he accepted the invitation, organized a church, and began at once a double ministry, to the local society and to the large number of students who from the first were attracted by his learning and the independence and breadth of his thought. His Sunday evening lectures drew audiences reaching sometimes five or six hundred, and the attendance at his Bible class often rose above one hundred. Thus there went out from Ann Arbor hundreds of young men whose religious conceptions had been transformed under his powerful and uplifting influence, and who carried the thought of liberal Christianity as they had received it from him to all parts of the West.

Soon after beginning his work at Ann Arbor, Mr. Brigham was made a regular lecturer, or "Non-resident Professor," at the Meadville Theological School; and there twice a year for ten years he spent from ten days to two weeks giving lectures on Palestine and other Bible lands, various Books of the Old and New Testaments, and representative men of Christian history from the Apostolic Age down to the Protestant Reformation. All the students of the school for a decade came under his instruction; and the impression, both intellectual and moral, which he made upon them was very strong. In May, 1877,

his health, which all his life had been remarkably vigorous, suddenly gave way under the strain of too great intellectual labor and too little physical exercise and recreation. On the last Sunday that he preached in Ann Arbor he was seen to be ill. After the evening service he wrote in his diary with trembling hand, "Paralysis to-night." The blow fell next morning. In a few weeks he was taken to his sister's in Brooklyn, N.Y., where he remained until the end came, February 19, 1879.

Mr. Brigham's scholarship was careful, and very wide in its range, covering the literatures of six or seven languages. He was a member of the Oriental Society and the Philological Society of this country, the American Social Science Association, and the Oriental Society of Germany. Withal he was a lover and an accomplished critic of music. He was all his life a prolific writer. Few men have left behind them so large a body of printed matter of a high character. Yet he wrote no books. The New American Cyclopedia contains a number of articles from his pen, the most important being those on Saint Ambrose, Saint Athanasius, Saint Augustine, Saint Cyprian, Saint Dominic, the Copts, the Druses, the Gnostics, Origen, Savonarola, Servetus, Socinus, and Jeremy Taylor. Most of his writing was for periodicals, those of his own denomination and many outside. During the last twenty years of his life perhaps no one else wrote so much for the *Christian Register* except its editors. He wrote much for the *Christian Examiner* and the *Unitarian Review*. Of the latter he was for some years the associate editor, furnishing for its pages, besides numerous articles, a regular résumé of current German and French theological literature. For the *North American Review* he wrote nineteen extended articles, besides numerous critical notices.

For some years he was a very active member of the Michigan State Board of Health, and wrote much in the *Journal of Health* and other periodicals upon Hygiene and Sanitation.

Mr. Brigham was never a sectarian in spirit,—indeed, few men had wider religious sympathies; yet he loved his own denomination, worked for its ends, and was faithful in attending its public gatherings. As a preacher, he was logical, instructive, practical, always showing great wealth of material and a strong grasp upon his subject. If he lacked, it was in imagination, in lightness of touch, in sentiment. His sermons instructed, convinced, made clear the path of duty, rather than charmed, wooed, sung, inspired. He was always earnest, always simple, never sensational. He always knew what he believed, and always said it clearly, without fear or favor, though never in a controversial spirit. As a pastor, he was the embodiment of faithfulness. It is on record that in Taunton he made six thousand parish calls in eight years. He was somewhat brusque in manner, and not always tactful; but his sincerity and kindness of heart nobody ever doubted. He was frank, unsuspicious, hopeful, carrying a spirit of cheerful courage wherever he went. He was systematic in his habits to an extraordinary degree, laying out in advance not only the work of each day, but of each week, month, and year, and seldom failing to carry out his plans. This was in part the secret of his ability to accomplish so much. His memory was prodigious: he appeared never to forget anything. All his vast stores of knowledge seemed at his command on a moment's notice. He would tell the railway engineer something about his engine that he did not know, or delight the gardener with no end of new knowledge about his flowers. If the subject of conversation happened to be

Homer, one would think him a well-informed professor of Greek; if it chanced to be China, one would imagine that he had been for half his life a special student of Chinese literature, history, and institutions.

Mr. Brigham never married. This was always something of a surprise to his friends, since few men were more fond of social and domestic life. Perhaps the want of a home of his own was partly compensated for by the large number of homes of other people in which he was a frequent guest, always welcome alike to old and young.

For Mr. Brigham's life and work, see "Charles Henry Brigham: Memoir and Papers," containing memoir by Rev. E. B. Willson, tributes by Drs. Bellows and Allen, and a number of Mr. Brigham's lectures.

The following is the list of Mr. Brigham's more important publications: Biographical Sketch of Rev. Simeon Doggett, Boston, 1852 (American Unitarian Association Biographical Series, vol. i., No. 2); A Roman Beatification, *Christian Examiner*, January, 1855; The Druses, Unitarians of Mount Lebanon, *Christian Examiner*, March, 1855; Romanism in the Island of Malta, *Christian Examiner*, January, 1856; The Italian Pulpit, *Christian Examiner*, January, 1857; M. Rémusat on Unitarians and Unitarianism, *Christian Examiner*, May, 1857; The Basques and their Country, *North American Review*, July, 1858; Abelard, List of Published Works, *North American Review*, January, 1859; Switzerland, *North American Review*, April, 1859; Nuremberg, *North American Review*, October, 1859; Sermon delivered October 21, 1860, 1 Peter ii. 17, *Bristol County Republican*, xxxviii. 8, October 26, 1860; Exploration in Eastern Africa, *North American Review*, April, 1861; Fast Day Discourse, *Christian Inquirer*, vol. xvi., No. 5, etc., 1861; Cilicia, *North American Review*, April, 1862, reviews Victor Langlois's "Voyage dans la Cilicie," etc.; Mormons and Mormonism, *North American Review*, July, 1862; The Jew in Palestine, *North American Review*, October, 1862; The Caraites, *Bibliotheca Sacra*, January, 1864; A Notice of Thomas Starr King, *Union Gazette and Democrat*, March 10, 1864; Discourse on the Assassination of President Lincoln, delivered April 16, 1865, *Bristol County Republican*, April 21, 1865; The Lumber Region in Michigan, *North American Review*, July, 1868; A Sermon, preached in Ann Arbor, Mich., December 8, 1872, the Sunday next after the funeral of Horace Greeley, Ann Arbor, 1872; Copernicus and his Work, a sermon preached on the 400th anniversary of his birth, March 2, 1873, in Ann Arbor, Mich.; The First Battle of the American Revolution, a discourse delivered in Ann Arbor, Mich., April 18, 1875, *Michigan Argus*, April 23, 1875; Unitarian Principles and Doctrines, a sermon preached at the installation of J. N. Pardee in Jackson, Mich., October 20, 1875. See also the Indexes to the *Christian Examiner* and the *North American Review*.

CHARLES TIMOTHY BROOKS

1813–1883

Charles Timothy Brooks was born in Salem, Mass., June 20, 1813. His father, Timothy Brooks, was a descendant of Henry Brooks, whose name first appears on the tax list of Woburn, Mass., in 1649. His mother, Mary King Mason, was a descendant of the Puritan minister, Rev. Francis Higginson.

Mr. Brooks was educated in the schools of his native town, being fitted for college at the Latin Grammar School. At the age of fifteen he entered Harvard College, where he maintained high rank as a student, especially in the languages. While in college, he began writing poetry and translating German ballads.

He graduated in 1832, and at once entered the Divinity School. The influence of the Transcendental movement was then making itself felt in New England, and the Divinity School had not escaped. Both his mental constitution and spiritual antecedents made young Brooks singularly responsive to it. It was an influence that never went wholly out of his life. Throughout the existence of the *Dial* he was an occasional contributor.

Mr. Brooks graduated with honor in 1835, and began at once to preach in the various Unitarian pulpits of New England. He received a call to the newly organized church at Newport, R.I., and entered upon his duties as its first pastor January 1, 1837. He was ordained the following June, when Dr. William Ellery Channing gave the charge. For thirty-seven years he went in and out among his people, teaching and inspiring them by his words and still

more by his pure and blameless life. In a city noted for its conservatism he proclaimed his message with such perfect sincerity and candor as to wholly disarm sectarian jealousy. He was a member of the school board for twenty years, and at the time of his death was vice-president of the Redwood Library.

On the 18th of October, 1837, he married Harriet Lyman Hazard, daughter of Benjamin Hazard, a prominent Newport lawyer and legislator. She was a woman of sterling character, whose good judgment and knowledge of practical affairs were of great assistance to her somewhat unpractical husband. Five children blessed their union.

Without neglecting his pastoral duties, Mr. Brooks devoted much time to literary studies and pursuits. He contributed to various periodicals and reviews, and became known as a poet of no mean ability. His verse was pure and graceful, abounding in pleasant fancies and pleasing imagery, with here and there a touch of delightful humor. His greatest contributions to American letters, however, were his translations from the German. He was eminently fitted for such work by his knowledge of the language, his sympathetic appreciation of German literature, and his own graceful style of expression.

The constant strain of pastoral duties, domestic cares, and literary labors gradually undermined his never robust constitution. In 1842 and again in 1851 a severe bronchial affliction compelled him to spend the winter in the South. Each time he went to Mobile, and preached to a little congregation of Unitarians. In 1853 his condition was so serious that he took a long sea voyage to India, but failed to find the relief he sought. He was gone ten months, and it was a year after his return before he was sufficiently restored to resume his pastoral work. In 1865 he went to Europe.

He returned at the end of a year, much refreshed in body and mind. Later his eyes began to trouble him, and soon he was practically blind. A painful operation partially restored the sight of one eye, but he was not equal to the resumption of his pulpit duties. He resigned his pastorate in November, 1871, but it was not till the spring of 1873 that his sorrowing people could bring themselves to accept his resignation.

He continued to live in Newport, and devoted his remaining years to the literary work which had always been his delight. The end came suddenly and painlessly June 14, 1883. No brief tribute to the personal character and services of the poet-preacher can excel that contained in the inscription upon the memorial tablet which adorns the walls of Channing Memorial Church:—

"A persuasive preacher, and eminent as a scholar and poet, he was still more distinguished for the simplicity and purity of his character, his childlike faith in God, and never-failing charity towards his fellowmen."

The following is the list of Mr. Brooks's publications: Friedrich Schiller's Drama, William Tell, a translation, Providence, 1837; German Lyrics, vol. xiv. of Ripley's Specimens of Foreign Literature, Boston, 1838; German Lyric Poetry, Philadelphia, 1842; Phi Beta Kappa Poem, 1845; Friedrich Schiller's Homage of the Arts, a translation, Boston, 1846; Aquidneck, and Other Poems, Providence, 1848; The Old Stone Mill Controversy, Newport, 1851; Songs of Field and Flood, Boston, 1853; Goethe's Faust, a translation, Boston, 1856; Madras in Pictures, December, 1857; The Simplicity of Christ's Teachings, and Other Sermons, Boston, 1859; Jean Paul Richter's Titan, a translation, Boston, 1862; Kortum's The Jobsiad, Part I., a translation, Philadelphia and Boston, 1863; Jean Paul Richter's Hesperus, a translation, Boston, 1864; Leopold Schefer's Layman's Breviary, a translation, Boston, 1867; Roman Rhymes, Cambridge, 1869; Leopold Schefer's World Priest, a translation, Boston, 1873; History of the Unitarian Church in Newport, R.I., 1875; Channing, a Centennial Memory, Boston, 1880; Friedrich Ruckert's The Wisdom of the Brahmin, Books I.–VI., a translation, Boston, 1882; Jean Paul Richter's Invisible Lodge, a translation, New York, 1883; Poems, Original and Translated, with a Memoir by C. W. Wendte; also sermons, occasional poems, and the translations of several German novels. See also the Index to the *Christian Examiner*, to which he contributed fourteen articles and many book reviews, and Putnam's Singers and Songs, p. 353.

STEPHEN GREENLEAF BULFINCH

1809–1870

Stephen Greenleaf Bulfinch was born in Boston, June 18, 1809, and was the son of Charles Bulfinch, the leading architect of his generation and the designer of the State House in Boston and the National Capitol at Washington. Mr. Bulfinch received his early education in Washington, and came thence to the Harvard Divinity School, where he graduated in 1830. He entered at once upon the work of a missionary at Augusta, Ga., and was ordained by the Rev. Samuel Gilman of Charleston on January 9, 1831. He was subsequently settled over various Unitarian churches, at Pittsburg, Pa., in 1837, Washington, D.C., 1838, Nashua, N.H., 1845, Harrison Square, Dorchester, Mass., 1852, and East Cambridge, Mass., 1865. He died suddenly in Cambridge, October 12, 1870.

Dr. Bulfinch was a man of beautiful spirit, earnest convictions, and sympathetic and devout nature, who won the respect and love of the people wherever he served and was known by them all for pure and blameless life and conscientious fidelity in all relations. He was a laborious student and diligent writer, and published many volumes of prose and poetry as well as many excellent contributions to magazines. As a writer of hymns, Dr. Bulfinch had few superiors in his generation. Most of his poetry is of deeply religious character, and is marked by a natural simplicity and flow of thought and a high degree of spiritual fervor. Many of the most cherished of his hymns appeared in his first volume of poems

printed in 1832, when he was only twenty-three years old.

Among Dr. Bulfinch's works may be noted Contemplations of the Saviour, poems, 1832; Poems, 1834; The Holy Land and its Inhabitants, 1834; Lays of the Gospel, 1845; Communion Thoughts, 1850; Palestine and the Hebrew People, 1853; The Harp and the Cross, a collection of religious poetry prepared for the American Unitarian Association, 1857; Honor, a novel, 1864; Selections from Shakespeare, 1865; Manual of the Evidences of Christianity, 1866; Studies in the Evidences of Christianity, 1869.

For Dr. Bulfinch's life and work see the *Monthly Religious Magazine*, November, 1870, the *Christian Register*, October 15, 1870, Putnam's Singers and Songs, p. 238.

GEORGE WASHINGTON BURNAP

1802–1859

George Washington Burnap, son of the Rev. Jacob Burnap, D.D., and the youngest of thirteen children, was born at Merrimac, N.H., November 30, 1802. His mother, Elizabeth Brooks,—a sister of John Brooks, for seven years governor of Massachusetts,—died when her son was but seven years old; and he passed the remainder of his childhood under the charge of an elder sister. He spent his youth in work upon his father's farm, in winter attending the district school during the short period of its continuance, which was usually about six weeks. In the autumn of 1818, when he was sixteen years old, he was sent for a few months to Groton Academy. An elder brother had graduated at Harvard in 1799; but his father's small salary and the heavy expenses of a large family deprived him of the power to send another son to college. Still he was ready to render his son such assistance as he could give, in the way of instruction, to prepare him at home for a college course. This plan had been fixed upon,

and the work of education had already begun, when the young man received a letter from his brother-in-law, Mr., afterwards Judge, Read, of Thetford, Vt., informing him that a new academy, which he had helped to build, had just been opened in that village, and inviting him to make his sister's house his home till his preparatory studies should be completed. Looking upon this as a providential occurrence, he eagerly accepted the offer, and set out early in May, 1819, with his clothes and books upon his back, to walk the distance of eighty or ninety miles to his sister's house, his father carrying him a few miles in his chaise to give him a start. He soon became the leading scholar of the school, and remained in it two years and three months, when he entered the Sophomore Class at Harvard College. His father's death in the following December greatly embarrassed him, and for a time he feared that he might be compelled to leave college for want of means; but by the kind assistance of friends, and by keeping school during the winter vacations, he was enabled to finish his college course, graduating with honor in 1824.

From the moment when he had determined to seek a college education he had had but one idea as to his future profession, and that was to become a Christian minister; but, now that the final decision was to be made, he carefully reviewed the whole subject. He had been educated in the Westminster Catechism, and his mind still clung to many of its doctrines. He was still a Trinitarian and a believer in the doctrine of the Atonement as taught in the Catechism; and only during the second year in the Divinity School, after long and patient investigation and severe mental struggles, going critically through the entire Bible from Genesis to Revelation in the original languages, did he give up these doctrines and become a Unitarian.

Language had always been his favorite study, and he had so far mastered Latin and Greek in college as to be able to read with ease any of the ancient authors in those languages. In college he had also begun the study of Hebrew, which he continued in the Divinity School; and he was soon able to read the Bible in that language. He also studied French, and at a later period learned so much of German as to be able to read the Biblical criticisms which were poured forth so profusely by the great German scholars of that day.

He began to preach, at the First Independent Church of Baltimore, early in September, 1827; and the last week in October he received a call to settle over that society as successor to Jared Sparks, its first settled minister, who had resigned his charge in 1823. The ordination was fixed for April 23, 1828. Meantime Mr. Burnap returned to Boston, and arranged for an ordaining council to meet in Baltimore at the appointed time,—a matter of some difficulty, when it required a week to make the journey between the two cities. The council—consisting of Dr. Bancroft, of Worcester, Dr. Ripley, of Concord, Dr. Porter, of Roxbury, Dr. Walker, of Charlestown, Mr. Stetson, of Medford, Mr. William Ware, of New York, Mr. Briggs, of Lexington, Dr. Furness, of Philadelphia, together with George Ticknor, the scholar, and William H. Prescott, the historian—accompanied the young minister in a body to Baltimore, and ordained him at the appointed time.

For thirty-two years Dr. Burnap remained the pastor of the First Independent Church. His scholarly attainments, his dignified bearing, his sound judgment, his prudence, his wisdom, and his warm-heartedness won for him the respect of the community in which he lived. His influence as a thinker extended

far beyond the limits of his own society. He was in the constant receipt of letters asking for counsel and direction from young men in distant parts of the South and West, who had been attracted and excited by reading his books. He was consulted on all important literary and scientific movements in the city, and he was called to fill many important trusts. He was the intimate and confidential friend of Moses Sheppard, the founder of the Sheppard Insane Asylum. He was one of the founders of the Maryland Historical Society, of which he was always an efficient active member, in 1853 giving the annual address. He was one of the regents of the University of Maryland, and occupied the chair of Professor of Moral and Intellectual Philosophy,—a nominal position in that partially developed institution. He was one of the original trustees of the Peabody Institute, —the only clergyman appointed,—and was most active and influential in the organization of that great institution. As a thinker, as a scholar, and as a man of letters, he stood foremost among the clergy of the city. Scarcely an intellectual enterprise of any kind was started in which he had not some share; and the number of lectures and addresses he gave before societies, associations, and literary clubs was something remarkable.

Dr. Burnap was a man of great independence of thought, of sturdy integrity and unflinching determination, but of almost childlike frankness and simplicity of character. He was a forcible and impressive, but not what is called an eloquent or impassioned speaker. His voice was a little harsh and unsympathetic, and his manner cold; but his matter was always good, his sentences often loaded down with weighty thought.

On the 18th of July, 1831, he married Nancy Will-

iams, a highly educated, accomplished, and agreeable woman. The marriage was a happy one in every way except in the loss of children. The brilliant conversational powers and fascinating manners of Mrs. Burnap were just the qualities needed to arouse the thoughtful, often silent student, and help him in his pastoral visits; and her presence became a comfort and a light in every household.

Besides his duties, faithfully performed as a parish minister, Dr. Burnap prepared and delivered many courses of theological lectures on the doctrines of Christianity, and in defence of the tenets of his own denomination. His first course of lectures, on the doctrines in controversy between Unitarians and other Christians, was delivered to large audiences in his own church during the winter of 1834–35, and published in 1835. Other courses followed in 1842, 1845, 1850, 1853, and 1855, which were also published in separate volumes, and confirmed the high opinion, entertained among Biblical students, of his fairness, his honesty, his sound judgment, and his exact scholarship. During the winter of 1839–40 he gave in the Masonic Temple, to large and appreciative audiences, a course of lectures to young men, on the cultivation of the mind, the formation of character, and the conduct of life; and, in 1840–41, another course, on the sphere and duties of women.

Besides the eight courses of lectures he published a Life of H. A. Ingalls and a Life of Leonard Calvert; while twenty printed sermons and addresses on special occasions, a volume of miscellanies, and fourteen articles in the *Christian Examiner* attest the great activity of his mind, his unwearied industry, and his ever-growing reputation and influence. He had no desire to outlive his ability to work. He died suddenly, September 8, 1859.

SOLON WANTON BUSH

1819–1898

Solon Wanton Bush was born at Newport, R.I., February 11, 1819. He graduated at Brown University in 1845 and from the Harvard Divinity School in 1848. He had a happy and useful ministry at Burlington, Vt., from 1849 to 1852, at Brattleboro, Vt., 1852 to 1857, and Medfield, Mass., 1857 to 1864. He then served for seven years as the much-trusted and respected editor of the *Christian Register*, and remained all the rest of his life a devoted friend of that paper and a constant contributor to its columns. His editorship was succeeded by a remarkably happy and prosperous ministry of nineteen years at Needham.*

In all his work, whether as preacher, pastor, editor, or citizen, Mr. Bush was always the same cheerful, simple-hearted gentleman. If men praised him, he was glad: if they forgot to praise, he went on his way thankful. He loved the associations of the past, and it was one of the pleasant tasks of his old age to gather up and read to the Boston Association of Ministers his reminiscences of the Unitarian leaders of his youth. He was a Unitarian of the old school, but never failed in interest in the present world, and was never impatient of the new ways. He kept his mind ever open,

* At Needham he succeeded to the ministry of Albert Buel Vorse who was born at Lewisburg, Pa., November 27, 1831. After three years in Bucknell University, Lewisburg, Pa., he studied law in the Law School at Easton, Pa., then entered Meadville Theological School, February 9, 1861. He left, without graduating, in 1862, to take charge of the church at Lewisburg. He supplied the church at Sandwich, Mass., for a time, then was settled at Littleton, Mass., and in 1869 he took charge of the first Parish in Needham. In May, 1871, he was settled at Grantville, subsequently known as Wellesley Hills, and remained there until his death, January 21, 1899. Always kindly, always courteous, he was devoted, earnest, and thoroughly consecrated to his calling.

read the latest books, and took delight in the success of younger brethren. He was an old-fashioned pastor who loved his people and taught them to love him, who was interested in the children and kept track of them after they grew up, who was a trusted counsellor, wise and prudent, and steadfast in his advocacy of right. He was gentle of speech, but his moral judgments carried weight.

An article called "The Shady and the Sunny Side of the Ministry," which Mr. Bush contributed to the *Christian Examiner* for November, 1853, sums up the spirit of his own ministerial service: "The preacher must be both priest and prophet. His heart must burn with devout fervor as he officiates at the altar, and place upon it the offering of sincere and holy consecration, while his mind shall throw its glance into the future, and be stirred by the inspirations of hope, and the ideal of a spiritual beauty, joy, faith, and blessedness yet to be realized." The same cheery optimism found expression in another article on "The Liberal Religious Movement" in the *Christian Examiner* for March, 1860.

He was editor of the *Christian Register* during the years which included the troublous days during and following the Civil War, and he conducted the paper through those trying times with courage and discretion. Because he was tactful, companionable, and modest, he won the friendship and assistance of many helpers who co-operated to make the *Christian Register* steadfast in its patriotism and in its advocacy of both righteousness and peace.

Mr. Bush's latter years were spent in the family of his son; and he died suddenly at Boston, March 19, 1898.

STEPHEN HENRY CAMP

1837–1897

Stephen Camp was born in Windsor, Conn., March 29, 1837. When he was a boy, the family moved to Rochester, N.Y., and there he entered a machine-shop in 1852, and a few years later went to Milwaukee to follow his trade. Here he came under the influence of Rev. N. A. Staples, then minister of the Unitarian church, who found in him rare natural qualities, and opened the way for his entry to Meadville Theological School in 1859. He graduated at Meadville in 1863, and immediately entered the army as the chaplain of a colored regiment stationed at Port Hudson. In September, 1864, Mr. Camp was settled as minister of the church in Toledo, Ohio, and had there a happy ministry of five years. On October 6, 1869, he was installed minister of the Third Unitarian Congregational Society of Brooklyn, N.Y., and remained the faithful and beloved minister of this church until his death at South Woodstock, Conn., July 30, 1897.

He was the first minister of the church in Brooklyn, which was then about two or three years old and in plastic condition. He built up a church of men and women after his own heart. Never was a congregation more loyally devoted to its minister or a minister more devoutly loyal to his congregation. His people were his children, born of his spirit. His ministry combined in rare degree the powers of a preacher and a pastor. His life was eloquent, and it was married to his speech. Unlike most of the ministers commemorated in this volume, he had nothing of the student or the literary habit. He wrote nothing except ser-

mons. People and things interested him more than books. His books were trees and flowers, the active haunts of men, domestic pieties, the scores of the great symphonies and oratorios. His sermons were earnest, soul-felt appeals to the consciences and hearts of his hearers, and behind every sermon stood the man "cubing again and again" the spoken word. His mind, like his heart, was open on all sides, eager in observation, but too rapid for clear discernment, vivacious, but somewhat indiscriminate, poetic rather than analytical, working by quick impulses rather than through the effort of attention and verification.

Here was a large, bounteous personality, genuinely self-effacing, yet, for a high cause, self-assertive; often sad at heart, but always capable of laughter; wide open to enjoyment, yet quick to sympathize with sorrow; responsive to the charm of music and poetry and the beauty of nature, yet with a business sense that shirked no drudgery of detail. He had a wide-spread love for all humanity, and with it the capacity to draw single individuals into intimate and enduring friendships. There was in him perfect freedom from all pietism, but a natural, healthy reverence. There was tender persuasiveness, and with it resolute vigor. People felt the harmony and abundance of his nature, and for that, rather than any special gift, loved and followed him.

No one ever indulged more freely in the delights of admiration. All men grew more generous in contact with his radiating good will. His genial presence banished gloom. His whole nature was erect, resolute, and wholesome. In every relation of life he was absolutely sincere, and he was ever energized and uplifted by his sense of conscious communion with divine realities.

See A Memorial to Stephen H. Camp, Brooklyn, N.Y., 1897.

WILLIAM HENRY CHANNING

1810–1884

William Henry Channing was the only son of Francis Dana Channing, who was the oldest of a remarkable family of brothers, whose influence in different spheres has been widely recognized. The oldest, he was also regarded as one of the ablest; but his early death left him comparatively unknown to this generation. He graduated at Harvard in 1794, became a lawyer, like his father before him, and died in 1810. William Henry Channing was born that very year in Boston, on May 25, and, being thus half-orphaned, was educated under the sole care of his mother, Susan (Higginson) Channing. She was the daughter of Stephen Higginson, member of the Continental Congress of 1783 and a prominent Federalist. She was a woman of uncommonly fine presence, great strength of character, and unceasing activity of mind; and there was, during their whole joint lives, the most constant intellectual intercourse between her and her son.

Through his father, he was allied with the prominent families of Gibbs and Ellery in Rhode Island and with R. H. Dana and Washington Allston in Massachusetts. Through his mother, he was more or less closely connected with the families of Cabot, Cleveland, Jackson, Lee, Lowell, and Perkins; and, as these again were variously linked by intermarriage, he grew up in a rather tangled network of relationship, which, however, included many good sources of personal influence. Even his own closer family circle has proved sufficiently bewildering to the world outside; for four of the elder Channing brothers left each one son, and three of those sons were named William,

varying only in their middle names. Rev. William Henry Channing was the son of Francis D. Channing; Dr. William Francis Channing, M.D.,—one of the two joint inventors of the telegraphic fire-alarm,—was the son of Rev. William E. Channing, D.D.; and William Ellery Channing—the Concord poet—of Dr. Walter Channing, M.D. It is not strange that these three cousins should often have been confused with one another, although they were singularly unlike.

William Henry Channing was born, as has been said, in Boston; and, although he rarely lived there after early life, yet no man ever shared more intensely the feeling of local pride said to characterize the natives of that city. Merely to hear the exulting filial reverence with which, in his speeches, he would enunciate the words "a Boston boy," carried one back to the days of Hancock and Sam Adams. Yet it was hard to imagine any one remoter from the typical Bostonian of the novelists. Whatever Howells's Arbuton was, Channing was not. In truth, he scarcely seemed in look or temperament to belong even to New England. The Massachusetts soil has a curious faculty of producing a certain sporadic type of men, who seem semi-tropical, indeed half Oriental, in their temperament; men of dark complexion, black hair, brilliant eyes, impetuous nature, fervid eloquence. The names of Rufus Choate and John Weiss will readily occur as examples of this type; the late Samuel Johnson, author of "Oriental Religions," was another; and William Henry Channing was another. Strikingly handsome in his youth and always of distinguished appearance, active and versatile in habits, stainless in morals, ready of speech, overflowing in sympathy, eager to do and dare, he was regarded from the beginning as a person of singular promise; and, though that large promise was never quite fulfilled, yet it

seems only fitting that one whose aspirations were so boundless should have a claim on a series of successive worlds for his entire development.

He was prepared for college at the Lancaster (Mass.) Academy—one of his teachers being the late George B. Emerson—and at the Boston Latin School; and he became a member of the celebrated Harvard class of 1829, which was fortunate in having Holmes for its poet laureate. His college rank, though not high, was respectable. He completed his studies at the Harvard Divinity School in 1833, and soon became identified with a band of young Unitarian clergymen who took parishes at the West and established a periodical known as the *Western Messenger*. Others of this circle were James Freeman Clarke and C. P. Cranch; and, though they almost all ultimately returned eastward, yet the effect of their early impulse was permanently felt in liberalizing a denomination then in some danger of narrowing itself. One of the most gifted of these young missionaries and the nearest to Channing in sympathy was his cousin James Handasyd Perkins, whose biographer he became (1849), and the memory of whose good deeds still lingers in Cincinnati. Channing himself was ordained in that city in 1835, and was afterwards pastor of several different parishes in the United States, and city missionary in one or two cities, up to the time of his removal to England in 1857.

It is perhaps difficult to say, in looking back, why his pastorates were so varied. He was very eloquent in the pulpit, preaching always without notes; and, in the social part of a minister's duty, his sympathy and his time were always at the disposal of others. Perhaps his extreme unselfishness worked against him. He was not, like some clergymen, easily tempted from a poor parish to a rich one: he was far more likely

to leave the prosperous for the poor one. Give him but a sphere of utter self-devotion, with next to no salary, and he was for the time content. For a long time he toiled among the poor of New York, in active connection with Lydia Maria Child and Margaret Fuller and Horace Greeley. Then he devoted years of toilsome labor to preparing the Memoir of his uncle, the Rev. Dr. Channing (1848), and to that of Margaret Fuller Ossoli (1852), of which he was the chief editor. But beyond all these interruptions came that growing out of his devotion to "the reforms of the day," as they were habitually called in that seething period between 1840 and 1850. Of several of these reforms he was pre-eminently the prophet, the inspirer, the voice of one crying in the wilderness. Anti-slavery, Peace, Temperance, Woman's Rights, —he seemed without a peer, in his own line, upon the platform of each, and indeed suggested Carlyle's Eastern saint, who had fire enough in him to burn up all the sins of the world. Eloquence, Emerson said, was dog-cheap on the anti-slavery platform; but William Channing was incontestably the most eloquent man there, except Phillips. Channing could not take an utterly cold audience and heat it, as Phillips could; but given a certain degree of heat, and Channing could bring it to a white intensity before which even Phillips must yield.

The movement for social reform known at first as "Association," and then more technically as "Fourierism," gave him, not only a new theme, but also a new interest: he suffused it with all his enthusiasm, put garlands and singing robes about it, and passed as with winged feet over all in it that was inadequate or unworthy. He accepted it, not as a far-off ideal only, but as something that could be put at once in practice by proper effort. Later, when the prospect of imme-

diate organization vanished, he only expanded his ideal more widely,—wove the thought of Association into all his philosophy, combined it with all he had learned from Plato and Swedenborg, and preached it to the end of his days. The Combined Order! the Divine Humanity! the Kingdom of Heaven on Earth! the At-one-ment between God and Man!—who that heard him preach can help recalling the halo that these words carried round them in his eager prophesying? And if his eloquence, like the flame of a torch in the wind, sometimes mounted upward so ardently as to lose for a moment all visible contact with its socket, it was always brought back to earth again by that intense love of mankind which was the point of departure of all its soarings.

When he left this country for England in 1857, it was to take the place left vacant by James Martineau at Liverpool. There was no more distinguished position in the liberal pulpit than this, and he held his own in it. His thrilling eloquence reached, to an extent that surprised his friends, the English mind, which is commonly held to be conservative. He was profoundly interested in English public affairs,—what question was there, indeed, which did not interest him profoundly?—and especially in all that related to social progress and the condition of the poor. Yet it is impossible to deny that he led, during the last twenty-four years, a divided life. Half his heart was in England, half in America. The English life suited his health; he enjoyed its opportunities for study; his wife liked it; and his children, having been educated there, preferred England as a residence. His only son was an Oxford graduate, afterwards prominent as a Liberal member of Parliament; his elder daughter became the wife of Sir Edwin Arnold, a man whose great knowledge and poetic tempera-

ment made his society always delightful. As his younger daughter grew up, she developed literary and artistic tastes, for which London afforded excellent opportunities, though she in later life preferred to reside in her native country, where she lately died. All these things anchored him in England; and yet he never for a moment ceased to be, in feeling or habits, first and chiefly an American. He accordingly made repeated visits to this country, preaching and lecturing, and sometimes remaining many months at a time. The longest of these visits was during the Civil War, when he was for some time minister of the Unitarian society at Washington, D.C., and chaplain of the United States Senate. To say that he took an interest in the Union cause is nothing. He gave every thought of his life to it at the most stirring period,—preaching to his people, praying in the Senate chamber, visiting the battlefields, nursing in the hospitals, caring for the freed slaves who flocked into the city. He was personally intimate with leading statesmen,—Chase in the Senate, Garfield in the House,—and led a busy and useful life.

At a later period he visited Boston to give a course of Lowell Lectures, and he preached in various pulpits for a whole winter. Efforts were made by influential persons to obtain for him a suitable professorship in the Harvard Divinity School. It is possible that he would have accepted some such position; but it was not his habit to fix his plans very definitely, and it is not safe to say confidently what he would have done. Again he visited this country on occasion of the Channing Centennial at Newport, R.I. Between these visits he grew perceptibly older; but his heart, his voice, his eloquence, his sympathetic ardor, were always the same.

At the beginning it had seemed as likely that he

might devote himself to literature as to preaching; and his early translation of Jouffroy's "Ethics"—a version which was for a time a text-book in Harvard College—indicated a tendency to systematic philosophical thought. But his semi-autobiographical fragment, "Ernest the Seeker," in the *Dial*, indicated that his life would rather be devoted to the inspiring of spiritual appetite than to the providing of food; and so it proved. He established a short-lived periodical called *The Present*, and published a few sermons, but his chief literary work was done as a biographer; and this, except in the case of a Boswell or two, leaves no permanent fame. He chronicled the thoughts of others instead of elaborating his own; "saved other names, yet left his own unsung." Besides the memoirs of Dr. Channing, James Perkins, and Margaret Fuller Ossoli, he edited (1873) a volume of unpublished sermons by his uncle William, giving to them the title of "The Perfect Life." It was a remarkable proof of the great qualities of the elder clergyman that he held always the absolute loyalty of the younger. William Henry Channing had far more the temperament of genius than his uncle: he had more fire, more self-abandonment, more varied knowledge, and in some directions a richer mind; yet he was always ready to subordinate himself to this object of reverence. Had he been less ready, he would probably have achieved a wider fame.

He was an omnivorous reader, especially in English, French, and German; and he had, like Coleridge,—whom he in several respects resembled,—a great habit of annotating and marking his books, often with the aid of a system of signs which he himself had devised. He was also a great taker of notes and copyist of passages; and, when it was done, books and memoranda would perhaps be laid away indefinitely.

The great difficulty of his life was to keep up with his own acquisitions and make use of his own treasures. With thoughts and materials enough to set up a dozen writers, he never showed that preponderance of the executive nature which develops the author out of the mere literary man.

During the very last years of his life his health and strength were perceptibly weakened; and he died December 23, 1884, at the age of seventy-four. His name will long be identified with the fervid eloquence that impressed so many, with the flame of perpetual aspiration, and the beauty of a life spent largely for others. He will be remembered as the intimate friend of the great reformatory leaders of the last half-century. To have been singled out and recorded by Emerson, in the darkest days of the anti-slavery agitation, as

"The evil time's sole patriot,"

might fairly fill the measure of many a man's ambition.

Mr. Channing's published works include: Jouffroy, Théodore Simon, Introduction to Ethics, translated from the French by W. H. Channing, Boston, 1840, 2 vols.; The Present, Vol. I., September, 1843–April, 1844, New York, 1843–44, pp. 432 [W. H. Channing, editor]; Memoir of William Ellery Channing, with Extracts from his Correspondence and Manuscripts, Boston, 1848, 3 vols. [edited by W. H. Channing]; The Spirit of the Age, vols. i., ii., Nos. 1–17, July 7, 1849–April 27, 1850, New York, 1850, 2 vols. in 1 [W. H. Channing, editor]; The Memoir and Writings of James Handasyd Perkins, Boston, 1851, 2 vols. [edited by W. H. Channing]; The Civil War in America, or the Slaveholders' Conspiracy, an address, Liverpool, 1861; Channing, William Ellery, The Perfect Life, in twelve discourses, Boston [edited by W. H. Channing], 1873; Life of William Ellery Channing, D.D., Boston, 1880; Memoirs of Margaret Fuller Ossoli, by R. W. Emerson, W. H. Channing, and J. F. Clarke, Boston, 1881, 2 vols. See also Index of *Christian Examiner*.

For Mr. Channing's life and work see O. B. Frothingham, Transcendentalism in New England, New York, 1876, pp. 335–341; Tiffany's Harm Jan Huidekoper (ref. in Index); Funeral Services in Memory of W. H. Channing, January 24, 1885, in the *Christian Register*, January 29, 1885; Clarke, James Freeman, in the *Unitarian Review*, March, 1885; Frothingham, Octavius Brooks, Memoir of William Henry Channing, Boston, 1886, and reviews of this book in the *Nation*, February 3, 1887, vol. xliv. pp. 101, 102, in the *Spectator*, February 12, 1887, vol. lx. pp. 231 232, and in the *Unitarian Review*, March, 1887, vol. xxvii. pp. 212–216.

JAMES FREEMAN CLARKE

1810–1888

James Freeman Clarke was born April 4, 1810. His childhood was a very happy one. He was one of the fortunate group of children who called James Freeman grandfather, himself the namesake and pupil of the wise and good man, who, living before his time in his views of religion and education, made an ideal teacher for the little grandson. In the pleasant town of Newton these early years were passed. His two homes (Dr. Freeman's and that of his parents) were almost side by side, so that the two families were like one; and the brothers and sisters enjoyed together years of the companionship which is one of the greatest blessings of life.

Without extraordinary precocity, James was a child of active and intelligent mind. The exuberant vitality which was always one of his chief characteristics found free scope in the active out-of-door amusements of country life, varied by the lessons with his grandfather,—never "tasks," but sources of keen enjoyment. Alluding to this period, he says:* "Happy child! The roof of whose school-room is the blue heaven with its drifting clouds, and mellow tints of sunrise, and glories of evening; whose bench is the soft grass, the gray stone, the limb of the apple-tree; whose books are all illustrated with moving, living forms, waving trees, dewy leaves, wild flowers, all varieties of birds and insects and fishes and animals, how fast he learns!—finding 'tongues in trees, books in the running brooks, sermons in stones, and good in everything.'" Best of all was the religion of faith,

*Self-culture, p. 11.

hope, and love, the seed of which was at this time planted in the boy's heart, and which was to spring up and bear fruit an hundred-fold. He says,* "It is an infinite blessing when little children grow up in a church which teaches them that God is, in his essence, not wrath, but love."

He was graduated at Harvard in 1829, in the same class with William Henry Channing, Oliver Wendell Holmes, and others who became his lifelong friends. Channing and William G. Eliot were his fellow-students at the Divinity School, where he was graduated in 1833. It seems significant that the sermon preached at his ordination by Mr. Greenwood should have had for its text "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit" (Rom. xv. 13). These words are the keynote to the ministry of James Freeman Clarke. By nature he was exceedingly hopeful; but the gift became a grace, and caused his preaching and influence to become a source of strength and comfort to many.†

The next seven years were spent in Louisville, Ky. These were years of hard, faithful work, of happy friendships, of carrying the standard of Unitarian faith in places where it was misunderstood and despised. Perhaps the most interesting result was to make him a practical Abolitionist; for up to that time his cheerful optimism had led him, with many others, to believe that every one must feel the sin of slavery,

*Sermon, "What God Gives, He Gives Forever."

†His friend William Henry Channing speaks of meeting him on the street, on the day after the battle of Bull Run, when every other face was dark and sad, and of the wonderful effect of seeing in his expression only the brightness of perfect faith and hope. After every reverse during the Civil War he would rise up in the pulpit the next Sunday, his face shining with the same illumination, and say, "We will *now* sing the hymn,—

'Give to the winds thy fears!
Hope, and be undismayed!' "

and that the evil thing would disappear of itself before long, as soon as a way was discovered to get rid of it. Intemperance and duelling the youth of twenty-three attacked bravely, to the surprise of the rougher members of a community who thought "one might as well preach against courage as against duelling," and to whom his always refusing wine on social occasions was an inexplicable action.

In 1839 he was married to Anna Huidekoper, the daughter of Harm Jan Huidekoper, of Meadville, Penn. It would be hard to express in one sentence what was the influence on his life-work of a companion and counsellor so wise, unselfish, and high-minded. Their eldest child, a boy of uncommon beauty and promise, died at the age of eight years. Three other children, a son and two daughters, are still living.

In 1841,* returning to Boston, he founded the Church

*Dr. Clarke was succeeded at Louisville by JOHN HEALY HEYWOOD, who was born in Worcester, Mass., March 30, 1818. He graduated from Harvard College, in 1836, and from the Harvard Divinity School in 1840. The same year he succeeded James Freeman Clarke as minister to the Church of the Messiah in Louisville, Ky. His active ministry in this church continued from this date to 1880, and under his care the church became one of the largest and most influential in the State. In the public school board of the city he was an indefatigable worker, and is spoken of still as the "Father of the Louisville High Schools." In recognition of his services the school board arranged for a celebration of his eightieth birthday, and presented to him a beautiful loving-cup. A willing worker in the charities of the city, he was during the Civil War the local agent of the United States Sanitary Commission, which rendered most valuable service to the sick and wounded and to prisoners from the Confederate Army. After the war, Mr. Heywood, with his family, went to Europe. On his return he supplied pulpits in New England for a time, and then returned to his old home in Louisville, where he resided until his death, the revered pastor emeritus of the Church of the Messiah, and the best beloved man in the city. He died January 15, 1902, at the age of eighty-three years; and the citizens of Louisville, regardless of creed, expressed a deep appreciation of his saintly character and helpful influence.

of the Disciples, of which he continued the pastor until his death, June 8, 1888.

The three principles on which this society was founded were:—

1. The voluntary principle, each member paying according to his ability for the support of the church, and all seats being free.

2. The social principle, each member feeling responsible for the spiritual welfare of the church as a sort of assistant pastor.

3. Congregational worship, the congregation sharing in the service, singing the hymns, and joining in the prayers and responsive readings.

The statement of faith and purpose was thus expressed:—

"Our faith is in Jesus as the Christ, the Son of God. And we do hereby form ourselves into a Church of his Disciples, that we may co-operate together in the study and practice of Christianity."

After nine years came a sad break to the joyous activities. An illness of several months, followed by illness in his family, separated James Freeman Clarke for nearly four years from his young society. The little church in Freeman Place was sold, the congregation without a pastor. Now was proved the advantage of the social principle. The little church continued to live,—in its Bible classes, conducted by each member in turn,* in its communion service, held in the same manner; and, when Mr. Clarke returned in 1854, a living nucleus was ready to receive him, and to help him carry on the Church of the Disciples.

The four years' absence was not an unmitigated misfortune. In the quiet study of the country home where his convalescence was passed, began one

*One of these members was John Albion Andrew.

of the most important parts of his life-work. Here were written his first two religious books, "The Christian Doctrine of the Forgiveness of Sin" and "The Christian Doctrine of Prayer." Later (in 1866) came one of his most important and characteristic productions, "Orthodoxy: Its Truths and Errors." This was an examination of the doctrines called Orthodox, from the sympathetic instead of the controversial standpoint, showing the kernel of truth contained in each, the substantial truth under the exaggerated statement.

Some critics have spoken of Dr. Clarke's mind as "judicial," because he saw so clearly and justly both sides of the questions he discussed. It was rather from sympathy and imagination that he received the power to understand the position from which he differed. This quality has caused his writings to be acceptable to many members of orthodox churches, by whom his books are much read. They have done much to heal the breach between orthodoxy and Unitarianism, and to create and strengthen a friendly feeling where before was antagonism.

This quality is still farther shown in "Ten Great Religions," his best-known and most widely read work, where the object is to show clearly the central truth contained in ten of the most important religions of the world. It was a new idea to many honest thinkers (when this book was written) that any religion except Christianity could contain important truth. After this the most popular and useful of his works is "Self-culture: Physical, Intellectual, Moral, and Spiritual."

His own remark in regard to his writings was: "People read my books because they are *intelligible*. They are written for a useful purpose, not a literary." It is a somewhat interesting point that minds of very different types and gifts enjoyed his books. By men

like Dr. Martineau and Phillips Brooks, by children often, by convicts in the State's prison, they are enjoyed and appreciated. His friend Dr. Hedge said: "You do not get a true estimate of Clarke, unless you see him as a poet. The rest of us have written as if we were philosophers. He approached every subject on its poetical side." With him the poetical side of thought was closely allied with the spiritual. But he was timidly sensitive in regard to making his poems and hymns public. The two best worth knowing are the "Hymn and Prayer" and "Dear Friend, whose presence in the house!" He had a strong feeling of the peculiar sacredness of prayer. This led him to advocate the making attendance at prayers voluntary at Harvard College, when he stood quite alone in his view of the subject. At this time he made a better argument in favor of retaining the old system than was made by any of those who were its advocates, and then concluded: "These reasons would be cogent if it were not for one which I regard as final. If I understand the teachings of Jesus, prayer is too sacred a thing to be used for *any* secondary purpose, however good."

The fearlessness and superabundant energy which in boyhood found an outlet in climbing into dangerous places afterward received its natural use in advocating unpopular causes,—anti-slavery, woman suffrage, civil service reform. He was warmly interested in the temperance movement* and in work for neglected children. In the cause of education he worked on school committees, on the State Board of Education, and for many years was an overseer of Harvard College, where he upheld practical methods of education, advocating more study of modern languages and other important improvements.

In early life his fiery impulsiveness, absolute candor,

*He never received credit for this because not a prohibitionist.

and the lack of anything like diplomacy sometimes caused him to give offence. But in later years this somewhat reckless outspokenness was controlled and modified by the ever-growing Christian charity which was one of his chief characteristics. Without ignoring the faults of others, he saw the excuse or the palliating circumstance. Rough manners and language he called "want of tact"; gross exaggerations and misrepresentations were "the result of many years speaking in public, and so acquiring the platform habit"; bitter and captious criticism must be pardoned, because he had often heard the speaker "just as severe in speaking of his own faults." But he never failed, when needed, to give the direct reproof with a fearlessness and gentleness which precluded all possibility of offence. "I will tell Mr. —— that he talks too much at our meetings," he would say cheerfully. "I have told several people that they talked too much, and never offended any one." Once, when bitterly attacked and slandered by a man who had acquired the unhappy "platform habit," he broke through his customary rule of "not answering," and began to write a reply. His habit of seeing and speaking of good, and not evil, was too much for him; and his pen indited nothing but a glowing eulogy on his enemy, who was a somewhat noted reformer. So the matter ended there.

This sympathetic quality caused him, a Unitarian, not only to hold the friendliest relations with members of the older churches, but also with those of his own denomination from whom he differed most widely,—those who represented the extreme radical element. He belonged to the type of Unitarian to whom the leadership of Jesus Christ is everything. In accordance with the teachings of Jesus the rules that governed his life were formed. Each year brought a closer

union of heart and mind with the beloved Master and Teacher, and the hope was always before him of a nearer and closer communion in the life beyond the veil.

The stories of his childhood show that by nature he had a violent temper. But all who knew him, even as early as during his college days, testify to his wonderful patience and gentleness under irritating circumstances, injustice, abuse, and gross misrepresentation. His heart was like a fountain of sunbeams, and could not retain a drop of bitterness; and his first impulse was to show good will toward his assailants. If it were possible to take blame on himself, he always did so. No one was ever more ready to say, with sweet humility, "It was my fault"; "I was wrong"; "I am sorry, dear friend, to have wounded you: do forgive me." The friend who knew him, perhaps, better than any other said, "I do not know whether there is such a thing as being *too* forgiving; but, if there *is* such a thing, he was that."

It has been said that a man produces his best work before middle life. It was not so with James Freeman Clarke. In early life his preaching was unequal, sometimes good, sometimes inferior. But toward the end of his life all his sermons were good; the productiveness and energy of his mind increased; the keen enjoyment which he took in the beauties of nature, the discoveries of science, the thoughts of great minds, was greater, not less. He wrote book after book, his services were more inspiring and comforting. And when at last the soul began to lay aside the body, although at the age of seventy-eight, it was as a young man, in the midst of every joyous activity, that those who loved him remember him. The last days were a time not of decay, but of transfiguration,—ever more faith, more hope, more love, and more life, until

he stepped through the open door into the yet higher life beyond.

The list of Dr. Clarke's published works covers three pages (416–419) in the Autobiography, Diary, and Correspondence of James Freeman Clarke, edited by Dr. Edward E. Hale, Boston, 1891, which is the most complete account of his life. See also Memorial of the Commemoration by the Church of the Disciples of the Fiftieth Birthday of their Pastor, April 4, 1860; Putnam, A. P., Singers and Songs of the Liberal Faith, pp. 283–285; Frothingham, O. B., sketch in his Transcendentalism in New England; Seventieth Birthday, Memorial of [its] Celebration by the Church of the Disciples, April 5, 1880; Richardson, Charles L., sketch in his American Literature, New York, 1887, vol. i. p. 309; obituary tributes in the *Christian Register*, June 14, 1888, by S. J. Barrows, O. W. Holmes, W. H. Furness, A. P. Peabody, S. May, E. E. Hale, C. A. Bartol, Brooke Herford, E. A. Horton, J. W. Chadwick; obituary sketch in the *Critic*, June 16, 1888; obituary sketch in the *Literary World*, June 23, 1888; Lewin, Walter, obituary notice in the *Academy*, June 23, 1888; Hale, E. E., sketch in the *Unitarian Review*, July, 1888; Peabody, Andrew Preston, Memoir of James Freeman Clarke, Cambridge, 1889 (from Proceedings of the Massachusetts Historical Society, series 2, vol. iv. pp. 320–335); Howe, Julia Ward, The Ministry of James Freeman Clarke (in "Services and Addresses at the Semi-centennial Celebration of the Church of the Disciples," April 27, 1891, pp. 32–41; Allen, J. H., sketch in his sequel to Our Liberal Movement, Boston, 1897, and references in Tiffany's Harm Jan Huidekoper, Boston, 1904.

JOHN CORDNER

1816–1894

John Cordner was of Scotch-Irish parentage, and was born in Newry, near Belfast, Ireland, July 3, 1816. He was educated in Ireland, and in 1843 received an invitation from the newly organized Unitarian society in Montreal, Canada, to become its first minister. On September 12, 1843, he was ordained by the Remonstrant Synod of Ulster. He preached his first sermon to the little band of Unitarian people in Montreal on November 5, 1843, and continued the minister of this society for half a century. During all the years of his active pastorate Dr. Cordner held a morning and evening service in his church every Sunday in the year. When it was suggested to him

that one service might suffice during the summer months, when the congregation was small, his reply was that it was as important for the few to have their church to come to as for the greater number, and that so long as there was one person to attend that one should find the church open.

A less resolute man than Mr. Cordner might have abandoned the work in Montreal in its initial stages. The prospect of a permanent settlement of a Unitarian minister in the city aroused bitter opposition; but gradually his eloquence, his learning, and his Christian spirit convinced his opponents that they had to deal with a man of more than ordinary force of character. Mr. Cordner always had the courage of his convictions. He preached the truth as he saw it with the boldness of a prophet of old, tempered by the gentler spirit of Christianity.

In 1844 he visited the United States for the first time, advocating the claims of the Montreal society. He received substantial aid from the American Unitarian Association; and his new church, made possible by the liberality of friends, was dedicated in May, 1845. The difficult work of a solitary Unitarian preacher in a community where orthodox prejudice was intense appealed to his sense of duty in a way no worldly considerations could assail. He declined to accept calls elsewhere, although among the churches who wished him to be their minister were two of the most prominent in Boston. He endeared himself to his people by his fidelity and activity as a pastor, and at the close of his ministry no minister of the city was more wideknown or had a deeper hold on the respect of the community. A new church building on the site of the original structure was dedicated in September, 1858. He received the degree of LL.D. from McGill College in 1870.

As a preacher, Dr. Cordner was clear, direct, and eloquent. His mind was singularly exact. His thought was logical, and always stated with the utmost clearness. He belonged to the conservative school of Unitarians, and his isolated position required that often he should unfold and defend the principles of his faith. He was a man of marked personality, steady persistence in duty and devotion to principle. He made his church the centre of his activity, but gave his service to many charitable and educational causes. He was happy in his domestic attachments. By his marriage in 1852 to the daughter of the Rev. Dr. Francis Parkman of Boston he became intimately associated with the life of the American Unitarian churches.

The latter years of Dr. Cordner's services in Montreal found his zeal unabated, but his health infirm. An assistant was appointed, then a colleague, and finally in 1882 Dr. Cordner removed with his family to Boston. There he was able to render another signal service to the Unitarian cause. He was made one of the Building Committee for the new building of the American Unitarian Association, and gave to this enterprise unwearying labor. At the opening of the building in 1886 Dr. Reynolds, secretary of the Association, said, "In the direct fulfilment of the work of building, the collection of the money, the obtaining of the plan, the supervising of the work with scrupulous care and fidelity, no person has done so much as Dr. Cordner." He died in Boston, June 22, 1894.

Dr. Cordner printed many sermons and essays, some of which are gathered in Twenty-five Sermons of Twenty-five Years, Montreal, 1868. For appreciation of his career see the *Christian Register*, June 28, 1894.

WARREN HANDEL CUDWORTH

1825–1883

Warren Handel Cudworth was born in Lowell, Mass., May 23, 1825, and was the son of Warren and Angeline C. (Brown) Cudworth, and a lineal descendant of General James Cudworth, who came from England in 1682, settled at Scituate, and became one of the most eminent men in Plymouth Colony. Warren Cudworth, father of Warren H., was a skilled workman in the manufacture of cotton cloth; and at the opening of the cotton mills at Lowell he was appointed an overseer in the Merrimac Mills, with a house in "Overseer's Block." Here Warren H. Cudworth was born, the second of two children, the sister, Angeline Mozart, being a few years older. The father died April 11, 1827, leaving the young mother and her children to make their way in the world; but she was strong and brave, and fulfilled her work faithfully. The father and mother were both fine singers. The children inherited their tastes and faculties, and the mother encouraged and cultivated their powers diligently. She was a leading singer in the choir of the Congregational church in Lowell, and the children were early trained to sing there. At the age of sixteen Warren was employed as the organist of the Unitarian church at Lowell, the pastor of which was then the Rev. Henry A. Miles.* This acquaintance, doubtless, largely influenced his future course. Finding that his tastes were for books and music, he was encouraged to follow his bent, and entered Phillips Andover Academy, where he fitted for college. He graduated at Harvard in 1849, and from the Harvard Divinity School in

*See note on p. 15.

1851. He was ordained at East Boston, March 17, 1852. He began his pastorate under very discouraging outward conditions. The society had been organized in 1845, but had no meeting-house; and there was lack of union and harmony, so that the movement, but for the faith and loyalty of a few brave souls, would have failed. The new pastor took up his work with earnest faith, and so infused his hopeful spirit and enthusiasm into his people that within the year they had procured a lot, built and furnished a meeting-house, and on December 29, 1852, dedicated the same, so as to begin the New Year in their own house. Mr. Cudworth was genial in disposition and tireless in his endeavors. He inspired all with confidence and a willingness to help. His love of music and his ability as a singer, player, and teacher gave him advantage in his public services and in the social life of the community. A strong and effective preacher, a ready and attractive off-hand speaker, he won many to his parish who were in no sense Unitarians, but attracted by the personality and held by the friendship of the man. He organized all elements of his parish, young and old, into agencies of help. In 1855 the society had increased from the loosely held list of sixty families to one hundred and seventeen regularly enrolled supporting families. Mr. Cudworth was a public-spirited citizen, and outspoken in his convictions of the moral obligations of citizens in relation to temperance, education, and enforcement of law. His influence was felt in the public schools as a member of the committee for years. It would take a volume to contain an adequate account of the manifold direction of his labors. He became early the recognized "pastor of the unchurched" of East Boston. His visits to the sick, the help and advice to the needy, and the funeral services extended far beyond his own society. The success and growth,

complete organization and efficiency of his Sunday-school, are well known.

The Civil War found him devotedly pursuing his labors; but at the news of the fall of Fort Sumter he sought Governor Andrew, and offered himself as a chaplain. He was appointed chaplain of the First Massachusetts Regiment, and at once resigned his pastorate, and went into camp. The people, however, begged him to withdraw his resignation, and supply the pulpit while away. This he did, placing his friend Rev. Caleb D. Bradlee* in charge. The account of his army life is embodied in the history of his regiment written by himself, in 1865, and in the letters in the memorial written and published by his sister after his death. The qualities which made him the beloved and successful minister of his people at home made him the popular and beloved chaplain of the soldiers in the field. He made the fullest and highest use of his office, and served with fidelity and honor the full term of enlistment. During all the three years of his service he kept constantly in touch with his parish by weekly letters from the field, which were read from his pulpit on Sunday morning, and by many personal letters to and from individuals of his flock. When he came home with his regiment, he received an ovation of popular enthusiasm accorded to few of the returning veterans. He took up the work of his ministry again contentedly and earnestly, doubly endeared now to his people by his great experiences. New and larger opportunities awaited him, but new forces were at his hand to help. The parish had outgrown the meeting-house of 1852, and under his strong leadership again the people rallied for the new achievement; and on April 15, 1868, the new and noble edifice was completed, and dedicated to the service of God.

*See article on p. 34.

After twenty-eight years of steady service the opportunity of a vacation, and of realizing a lifelong dream, came to him through the generous hospitality of his devoted parishioners, Mr. and Mrs. R. M. Barnard; and on May 29, 1880, Mr. Cudworth, with these good friends, went on a journey of a year's duration round the world. The wonderful course of lectures on his "trip round the world" will always be vividly recalled by all who heard him. A memorable day in the annals of East Boston marks the closing chapter of this noble life, Thanksgiving Day, November 29, 1883. According to established custom the Protestant churches of the section met for their union service at the Maverick Church. Mr. Cudworth, in the midst of the opening prayer, impassioned and fervent, suddenly faltered, tottered, and fell into the arms of two brother ministers in the pulpit with him; and, though physicians were called at once, it was found that the great loving soul had passed upward on the wings of his prayer.

CHARLES HENRY APPLETON DALL

1816–1886

Charles Henry Appleton Dall was born in Baltimore, February 12, 1816. His parents were from Massachusetts, his mother being a sister-in-law of Dr. Horace Holley, minister of the Hollis Street Church in Boston. In his seventh year Charles Dall was adopted by his bachelor uncle and maiden aunt, William and Sarah Dall, of Boston, and prepared for college in the Boston Latin School. He graduated at Harvard in 1857 and from the Divinity School three

years later. His college life was marked by conscientious diligence and fidelity to every duty. It is recorded of him that he often found himself in disagreement upon matters of college interest with the majority of his classmates; and, as he had an almost morbid desire for approbation, his experiences were sometimes painful. They served, at least, to display the firmness of his moral decisions. He always spoke of his college experience with warm gratitude, but his years there were certainly not years of unmixed happiness.

Upon leaving the Divinity School, he enlisted at once in the ministry-at-large, and was ordained to this ministry in St. Louis in 1841. Under the direction of Dr. Eliot* he labored in the free schools and was the founder of the still existing Mission School. He continued these labors at Baltimore, his birthplace, from 1843 to 1845, and there married Caroline Healey, who carried on much of his work during his frequent illnesses. Ill-health, which had previously obliged him to take a long sea voyage to Europe, necessitated his withdrawal from the ministry-at-large. For two years he was minister of the Unitarian society in Needham; and then, after eighteen months of sickness, he accepted a call to Toronto, Canada, where he passed four happy years. Ill-health again prostrated him; and, after a long brain fever, he was forced to resign and to abandon all active work.

It was at this time that the Rev. Charles T. Brooks,† of Newport, returned from a journey round the world with his mind and heart quickened to the importance of a Unitarian mission at Madras, India. He appealed to the American Unitarian Association to establish a mission in India. Mr. Dall was very much interested in this proposition, and volunteered for the proposed mission. His commission from the Asso-

*See article on p. 90.

†See article on p. 46.

ciation bore date of February 22, 1855,—a good day on which to begin an American Enterprise,—and six days later he sailed from Boston for Calcutta in the ship "Napoleon." His instructions were of the broadest character, and he was free to build up his work according to his own plans and desires. The Secretary of the Association wrote: "You go out as a Unitarian missionary, because we have reason to believe that many will receive the gospel as we hold it, who reject the errors which we believe others have added to the faith once delivered to the saints. But you are not expected to carry mere doctrinal discussions and sectarian strifes to those distant lands. . . . We wish you, wherever you may meet missionaries of other denominations, to cultivate friendly relations to them, and to try to make them feel that you are laboring, not for a sect, but through a love for the souls of our fellowmen, and in obedience to His words who said, 'Go ye into all the world, and preach the gospel to every creature.'" To this truly catholic apostolic charge Mr. Dall was faithful in spirit, thought, word, and life. Five times during his thirty years of missionary life he returned to America, but only to secure new resources and to go back to his mission. His work consisted of preaching, Sunday-school instruction, lectures, preparation of newspaper articles, leaflets, and little books, the foundation of industrial schools, the distribution of literature. He was able to interest many wealthy individuals in America in his plans and in his work for the education and relief of the people in his charge. He himself inherited a considerable fortune, but spent nearly all of it on his work. He died, greatly lamented, at Calcutta, July 18, 1886.

See Memorial of the Rev. C. H. A. Dall, Boston, 1900, including a Memoir by J. H. Heywood. Mr. Dall's reports are contained in the Quarterly and Monthly Journals of the American Unitarian Association and record the methods and results of a unique and fruitful work.

ORVILLE DEWEY

1794–1882

Orville Dewey was born in 1794 in Sheffield, Mass. His father was a farmer, and both his parents were children of the first settlers of the place. It was, in his childhood, a quiet, homely village of the primitive New England type, with one wide grassy street, and scattered houses on either hand, with vegetable gardens beside them, and lilacs almost as tall as the houses shading the doors, and a rustic wealth of roses and peonies and hollyhocks under the windows. Here he passed his boyhood, the eldest of a family of seven, working on the farm in summer and going to the district school in winter. He was naturally thoughtful, and was encouraged in his love of reading by his father, a man of strong though untrained mind, a lover of poetry and of eloquence. His mother's simple, genuine piety was another powerful influence in the formation of his character; and to these may be added the strict Calvinism which was the only form of religious life around him, and the interest taken in him by Paul Dewey, an elder cousin of his father, a mathematician, a keen thinker, and a sceptic in regard to the prevailing theology.

His parents, not without effort and self-denial, sent him to Williams College, where he graduated in 1814, with the first honors of his class, although suffering from weakness of the eyes caused by reading too soon after the measles. It was while at college that religious ideas, which had always been interesting to him, but heretofore tinged with the deepest gloom, became irradiated in his mind by the divine love and goodness, till they made his chief delight; and the desire arose

in his heart to be a preacher, and convey to other souls the comfort and joy which filled his own. But the state of his eyes rendered study impossible, and for two years he tried school-keeping in Sheffield and business in New York, till the desire for his chosen work determined him to try to prepare himself to preach without notes; and, being still Calvinistic in doctrine, he went to Andover, and entered the Theological Seminary. There he spent upon Hebrew all the time that he could read, and was helped in Greek by the brotherly kindness of his room-mate; and, to use his own words, "The being obliged to think for myself upon the theological questions that daily came before the class, instead of reading what others had said about them, seemed to me not without its advantages."

Three years at Andover had two noteworthy results. His eyes were restored by a simple and judicious treatment with cold water, and his faith in the dogmas of the popular theology was completely shaken. Leaving the seminary in this unsettled state of mind, he preached for nearly a year in behalf of the American Education Society, and then received a call to Gloucester, Mass. In answer to this he frankly declared his position, and the invitation was changed into one for a year, at the end of which time church and minister might know their own minds clearly. The proposition was acceptable, giving him opportunity for patient and prayerful examination of his difficulties. That year in Gloucester was the turning-point in his career. With earnest wrestlings of spirit, with solemn devotion to the truth as he was able to perceive it, he won his way to convictions, that never afterwards faltered, of the unity of God, the dignity of human nature, and of the eternal progress of mankind towards virtue and happiness. At the end of the year the young minister was an avowed Unitarian, and the society was about equally divided

in opinion. Meanwhile his remarkable powers must have become known, for he was immediately asked to come to Boston and assist in Dr. Channing's pulpit; and this he did for two years, preaching on alternate Sundays when Dr. Channing was at home, and taking the whole charge while he was in Europe. The intimate companionship into which he was thus brought with that great and good man was one of the most highly prized blessings of his life, and the friendship then formed was interrupted only by the death of the elder.

In 1820, just before going to Gloucester, Mr. Dewey was married to Miss Louisa Farnham, daughter of William Farnham, of Boston. In 1823 he accepted a call to New Bedford, Mass., and went with his family to make his home in that beautiful Quaker town, among a people of uncommon refinement and kindness, where he was happy, useful, and appreciated. But it was then a lonely post, and he was a zealous worker. Few exchanges were possible, and two new sermons must be written for every Sunday; and he was at the same time a constant contributor to the *Christian Examiner*. Under the unbroken strain the working power of his brain gave way, and after ten years he was forced to take absolute rest. He went to Europe for a year, but on his return attempted in vain to resume his work, and, resigning his parish, withdrew to Sheffield, feeling as if, at forty, his active service was over.

But the Second Unitarian Church (Church of the Messiah) in New York, whose call he had already refused while in New Bedford, now urged him anew to come to them; and, after a period of rest and fortified with a stock of sermons ready prepared, he consented, and in November, 1835, was installed as their pastor. With them he remained for six years more of happy labor, during which he received the degree of D.D.

from Harvard College, and then again the physical organ of thought gave way, and he was obliged to pause and rest it. This time he went to Europe with his family, and was gone two years. It gave him great but temporary relief; and in 1848 he resigned his pulpit, and retired again to his country home, where his mother still lived.*

In a sermon preached at the fifty-fourth anniversary of the founding of the Church of the Messiah, Dr. Bellows said: "Dr. Dewey's nature was characterized from early youth by a union of massive intellectual power with an almost feminine sensibility; a poetic

*Dr. Dewey was succeeded at the Church of the Messiah by Samuel Osgood, who was born in Charlestown, Mass., August 3, 1812, and graduated at Harvard in 1832. He was brought up under the ministry of James Walker, and naturally entered the profession of his teacher and inspirer. He graduated at the Harvard Divinity School in 1835, and was ordained at Nashua, N.H., May 16, 1838. After four years he was called to the Westminster Church in Providence as the successor of Dr. Hedge. In 1849 he was called to New York to succeed Dr. Dewey, and served at the Church of the Messiah for twenty years. He then transferred himself to the ministry of the Protestant Episcopal Church, and died in New York, April 14, 1880. Dr. Osgood was an accomplished and scholarly preacher and an extraordinarily devoted pastor. A man of peace, he disliked controversy. A man dependent upon sympathy, he disliked isolation, and missed the support of numbers. He craved authority and fixed usages. His æsthetic taste and the natural habit of his mind led him to affiliation with the Protestant Episcopal Church. Dr. Osgood's mind was hospitable and many-sided. He had great capacity for wide reading, and his writings were numerous. His best-known books are "Studies in Christian Biography," "The Hearth-stone," "God with Men," "Milestones in our Life Journey," "Student's Life"; and he contributed many articles to the *North American Review* and the *Christian Examiner* and other important magazines. His sermons and orations were frequently printed, and for some time he was the editor of the "Easy Chair" for *Harper's Magazine*. For accounts of his life and work see the *Christian Register*, May 1, 1880 (article by Dr. Bellows), and O. B. Frothingham's "Recollections and Impressions," pp. 92–103.

imagination with a rare dramatic faculty of representation. Diligent as a scholar, a careful thinker, accustomed to test his own impressions by patient meditation, a reasoner of the most cautious kind, capable of holding doubtful conclusions, however inviting, in suspense, devout and reverent by nature, he had every qualification for a great preacher in a time when the old foundations were broken up and men's minds were demanding guidance and support in the critical transition from the days of pure authority to the days of personal conviction by rational evidence; and no exaltation that the Church of the Messiah will ever attain can in any probability equal that which will always be given to it as the seat of Dr. Dewey's thirteen years' ministry in the city of New York."

In his retirement he was asked to give a course of twelve lectures before the Lowell Institute, and spent two or three years in preparing them, choosing for his subject the design and end of Providence in this world. These lectures, after being heard with great interest in Boston, were delivered in all the principal cities of the country, and finally published with the title "Problem of Human Destiny."

In 1858 he took temporary charge of the New South Society in Boston, worshipping at Church Green, now swept away with many another old landmark. In 1862 he returned to Sheffield, and there passed the rest of his life, watching with the deepest interest the world from which he was withdrawn, sending out now and then words of warning or of encouragement from his retirement, occupied with his little farm, with books and with meditations upon those loftiest themes of human thought which had always made the joy and the business of his mind. Mr. O. B. Frothingham wrote of him: "He was a most deep-feeling man. He loved his friends in and out of the profession, with

a loyal, hearty, obliging, warm, and even tender emotion, expressing itself in word and deed. It was overflowing, not in any sentimental manner, but in a manly, sincere way. He was a man of infinite good-will, of a quite boundless kindness. His voice, his expression of face, his smile, the grasp of his hand,—all gave sign of it. He felt things keenly; his sensibilities were most acute; even his thoughts were suffused with emotion."

For the last five years of his life he was an invalid,—not suffering much pain, but growing more and more infirm, and losing the enjoyment of the senses and bodily powers that had been so strong and keen. It seemed a kind and gentle weaning from a world which had been so full of happiness to him that, when seventy, he said he should be willing to lead his life directly over again. His mind was clear till within three days of his departure, and he frequently expressed an earnest desire for death. The final and gracious gift came at last, and he sank quietly away, March 21, 1882, within one week of his eighty-eighth birthday.

Dr. Dewey's published works include: Letters of an English Traveller to his Friend in England on the Revivals of Religion in America, Boston, 1828; An Oration at Cambridge before the Society of Phi Beta Kappa, August 26, 1830; Discourses on Various Subjects, New York, 1835; The Old World and the New, or a Journal of Reflection and Observations made on a Tour in Europe, New York, 1836; Moral Views of Commerce, Society, and Politics, in twelve discourses, New York, 1838; Discourses and Discussions in Explanation and Defence of Unitarianism, Boston, 1840; Discourses on Human Life, New York, 1841; Discourses and Reviews upon Questions in Controversial Theology and Practical Religion, New York, 1846; Discourses on Human Nature, Human Life, and the Nature of Religion, New York, 1847; Discourses on the Nature of Religion, and on Commerce and Business, with Some Occasional Discourses, New York, 1847; The Problem of Human Destiny, or the End of Providence in the World and Man (Lowell lectures), New York, 1864; The Two Great Commandments, New York, 1876; Works, Boston, 1883. To the *Christian Examiner* Dr. Dewey contributed no less than fifty scholarly articles, for which see the Index.

For Dr. Dewey's life and work see his Autobiography and Letters, edited by Mary E. Dewey, Boston, 1883; O. B. Frothingham's account in his Recollections and Impressions, pp. 176–189; Dr. Greenwood's review of Dewey's Discourses in the *Christian Examiner*, July, 1835; R. W. Griswold's sketch in his The Prose Writers of America 1853; also the *Unitarian Review*, April and May, 1882, vol. xvii. pp. 360, 361, and 464; the *Nation*, January 17, 1884; the *Literary World*, January 26, 1884; *Christian Register*, March 30 and April 13, 1882.

WILLIAM GREENLEAF ELIOT

1811–1887

William Greenleaf Eliot, Jr., son of William Greenleaf Eliot and Margaret Dawes Eliot, was born in New Bedford, August 5, 1811. His parents were both persons of superior mind and character, worthy descendants of an ancestry representing the best traditions of New England, its deep religious convictions, devotion to principle, broad philanthropy, and fervid patriotism.

While William was still a young child, his family removed to Washington, D.C., in which city he spent most of his early youth. There he entered Columbian College, and was graduated in 1830. For one year he was employed as assistant clerk in the general post-office department at Washington, and in 1831 entered the Harvard Divinity School, where he spent three happy years. His friend James Freeman Clarke afterwards wrote that he was gifted "with a fine sense of mental adjustment," so that, while manifesting his practical tendency, visiting asylums and jails and devoting himself to all philanthropies, he expressed a desire "to balance external work with hard study." In this union of deep, concentrated thought with the power of effective action lies the secret of his rare executive ability.

Even before he graduated, William Eliot had decided to begin his ministry in the West, and, when immediately after that event a call came from St. Louis for a missionary to go there, and, if possible, organize a Unitarian church, he immediately responded, although with a full realization of the difficulties and deprivations involved. A modest stipend of "board and lodging" he considered sufficient for immediate needs.

On the 11th of August, 1834, Mr. Eliot was ordained as an evangelist in the Federal Street Meeting-house, Boston. This church was a fitting place for the ceremony, because of his reverence and love for Dr. Channing, whom he regarded as his pastor, and who had sustained the same relation to his parents and grandparents.

Early in October Mr. Eliot started for St. Louis, stopping on the way and preaching at Pittsburg, at Cincinnati, where Ephraim Peabody was the Unitarian minister, and at Louisville, where he spent several days with James Freeman Clarke, who was settled there. The river was low, and, after waiting four days, it required fourteen days of sand-bar voyage to reach St. Louis, then a frontier settlement of seven thousand inhabitants, of whom about one-third were descendants of the original French settlers, and Catholic in religion. Years afterwards William Eliot declared that, when he landed on the river-bank, the adventure seemed wild and unpromising. He was young and inexperienced and ignorant of the difficulties to be encountered; but he had come confident in the power of Christian truth, and determined to remain at least three years. He reached St. Louis November 27, 1834, and found a few earnest persons of liberal faith, ready to welcome and support him. Services were held temporarily in a school-room, but as early as January 25 a society was formally organized under the name of the "First Congregational Society of St. Louis," and it was decided to erect a house of worship. It seemed at the time a rash undertaking, but subsequent events justified the wisdom of such a course; and, after the usual anxieties and vicissitudes, the church was completed and dedicated October 29, 1837. In June of this same year Mr. Eliot was married in Washington, D.C., to Miss Abby A. Cranch, daughter

of Judge Cranch of that city. Mrs. Eliot fully shared her husband's missionary zeal, and with equal readiness for self-sacrifice seconded all his efforts.

The increasing size of Mr. Eliot's congregation constantly added to his pastoral duties. Ill-health from physical exhaustion compelled rest, and in 1847 he went abroad. On his return he received a call to King's Chapel in Boston. He declined the offer, but wrote in his journal that he "felt the sacrifice very deeply," and that duty was the deciding motive. After his return to St. Louis, in view of his cordial reception there and the prospect of being able to gather together a large and prosperous society, he declared himself "abundantly content."

In 1849 it became apparent that a larger church edifice was required; but an epidemic of Asiatic cholera, which made its appearance as early as January and continued into August, postponed action. During this period one-tenth of the entire population of St. Louis died of this dread disease. Mr. Eliot worked night and day, caring for the sick and ministering to the dying. He went to all who sent for him in or out of the church. In September, exhausted mentally and physically, he left the city for a short period of rest, but devoted a portion of his time to missionary labors. On his return it was decided to erect a new church; but, while plans were still in progress, it became apparent to him that he was losing the use of his right hand from paralysis of the muscles of the arm. Rest was imperative, and at the close of the year 1850 he went abroad a second time. He returned in October, 1851, and on December 7 the new Church of the Messiah was dedicated, though not then completed.

Believing as he did that a minister must "hold himself in living connection with the community in which he lives," William Eliot, from the beginning of his

residence in St. Louis, identified himself with all vital progressive movements, many of which he initiated. Twice elected president of the public school board, he gave special attention to its finances, and originated and carried to success a measure authorizing a tax of one-tenth of one per cent. on city property for the benefit of the public schools. From 1847 to 1850 he was also endeavoring, by published articles in the daily papers, to influence public opinion towards emancipation in Missouri. For the attainment of this object he worked for many years quietly and persistently with his usual fixedness of purpose and definiteness of plan. In 1854 Harvard University conferred upon Mr. Eliot the degree of Doctor of Divinity.

Dr. Eliot's interest in education was secondary only to his zeal in the work of the ministry. When "Eliot Seminary" was incorporated, although he requested that the name be changed, he felt that so excellent a charter should be put to some good use. The university idea was an evolution from the original plan, and entailed upon Dr. Eliot, who at their first meeting was made president of the board of directors, not only the organization of its various departments, but the management of its finances.

The ten years preceding the Civil War were among the most prosperous in the history of the Church of the Messiah. A large and influential congregation attended the services. In an appeal for added endowment for Washington University, made to the churches in Boston in 1864, Dr. Eliot stated that, of the entire amount thus far contributed, four-fifths had come from his own congregation, being an annual average of fifty thousand dollars for several years, while philanthropic objects were not neglected. During the war the disorganizing forces incident to factional strife made themselves felt even in the Church of the Mes-

siah. An uncompromising Union man, Dr. Eliot at first hoped that war might be averted, but was soon undeceived, and advocated active measures in defence of the Union. Maintaining from the pulpit the necessity of obedience to law as a sacred obligation, his sermons on "The Higher Law Doctrine North and South" and on "Loyalty and Religion," while they strengthened the loyalty of many who had wavered, turned from the doors of the church many who left never to return.

The war period was for Dr. Eliot a season of great stress. A close observer of conditions and events, he inspired the authorities at Washington with such confidence in his judgment that his advice was followed at critical junctures in matters relating to the management of affairs in the State; and he thus very materially aided in saving Missouri to the Union. Interested as he was in the humanities of war, his plan for the organization of a Western Sanitary Commission was adopted verbatim by General Fremont, and issued as a special order. Throughout the war Dr. Eliot directed the work of the commission, which accomplished great good. At the close of the war he interested himself in the work of reconstruction, especially with reference to the negro, for whose emancipation he had labored long. In 1869, weary in mind and body, he went abroad, and on his return decided that he was not physically able to perform the duties of minister of a large congregation. He therefore resigned his pastorate with emotions of keen regret, and accepted with nearly equal reluctance the position of chancellor of Washington University, influenced by the consideration that in the condition of its finances at that period no other competent person could have been induced to assume this responsibility. With the relinquishment of pastoral duties, something seemed to have gone from Dr. Eliot's life, the loss of which he never ceased

to deplore. He devoted himself with increasing effort to the work of social reform in the community, making his influence felt through the press. With great effort he succeeded in obtaining the repeal of a law permitting the "regulation" of the social evil in St. Louis, and also prevented the enactment of similar laws in other cities. Always an advocate of temperance, he labored for restrictive legislation and the enforcement of law, moved thereto, as he declared, by "the social, unwritten statistics of intemperance," as they had come before him in an active life of fifty years.

Educated under the influence of Channing and the earlier apostles of the Unitarian faith, Dr. Eliot by many of a later generation was considered conservative. He once said of James Martineau, whom he greatly admired, that he was a "conservative radical," having "the essence and strength of the most steadfast faith, the freedom of the largest philosophy"; and this attitude of mind represented Dr. Eliot's own. The central tenet of Dr. Eliot's creed was allegiance to Christ, faith in his authority as a teacher, and obedience to his commands. He believed that for the majority of people the highest spiritual truth and most perfect system of morality must be attained through obedience to Christ, since only a very few persons had time and opportunity to secure the same result through metaphysical inquiry and self-scrutiny. His church in St. Louis was established on the broad Christian basis of "faith in Jesus Christ and the determination to obey him." In the first sermon he preached in St. Louis Mr. Eliot declared that the object of a church organization should be threefold: first, self-improvement, self-education in morality and religion, and the formation of Christian character; secondly, usefulness by works of kindness and benevolence, charity, and public spirit; thirdly, the diffusion of Christian truth. The

first of these objects he regarded as of supreme importance, and, when devoting himself to any public cause, watched carefully lest he should neglect his pastoral duties. His sense of pastoral responsibility, especially towards the young, was very strong. Naturally sympathetic and helpful, he desired to share the joys and sorrows of his parishioners, and to learn their needs. Not only did he visit them in their homes, but of those who sought him in his study for counsel and assistance the number could hardly be reckoned. Reticent in the expression of his own emotion, he was tenderly responsive to the griefs of others, and by virtue of his interest in his people he claimed the right "to speak with friendly freedom," as one whose duty it often was to rebuke as well as to comfort. He always seemed to feel a peculiar closeness of relation towards those whom he had once counselled or helped. This interest in the individual he carried into every cause in which he labored.

It is matter of record that "usefulness by works of kindness and benevolence" was ever a cardinal principle in Dr. Eliot's society. As early as the winter of 1835–36 a charitable association was formed of which every one became a member in virtue of becoming a member of the church. Thus was the habit of liberal giving formed and never lost. In 1841 a ministry at large was established, and became a centre of organized charitable work in the church. In 1856 Dr. Eliot arranged for the purchase of a house which was fitted up as a temporary home for children. This Mission Free School of the Church of the Messiah, under the maintenance of that society, still continues to fulfil its original purpose with increasing usefulness.

In his missionary work, "the diffusion of Christian truth," Dr. Eliot was always zealous. "He became," wrote his friend, Rev. John H. Heywood, "not for-

mally, not professedly, but really, the Unitarian bishop, apostle rather, of a wider region." This included Illinois, Iowa, Missouri, Minnesota, Wisconsin, and even Louisiana; for he was very active in his efforts to establish a church in New Orleans, and then to aid and strengthen it, especially after the Civil War. He considered it very desirable to organize in the West churches of a liberal faith, because of the prevailing scepticism on one side and illiberality on the other.

In 1868 a second Unitarian church was organized in St. Louis, and for twenty-three years enjoyed the services of John C. Learned.*

When William Eliot went to St. Louis, he was aware that he would have little time for intellectual pursuits. Occasionally he mourned the lack of books, the absence of sympathetic intercourse and intellectual stimulus of which he was deprived, both from his isolated situation and from the multiplicity of cares incident to life in a new community; but to such deprivations he early reconciled himself. Apart from his sermons and occasional lectures he had very little leisure for writing. Most of his published works, therefore, are collections of discourses, such as the "Doctrines of Christianity," the "Lectures to Young Men," and the "Lectures to Young Women." The latter book was revised and republished under the title of "Home Life and Influ-

*John Calvin Learned was born in Dublin, N.H., August 7, 1834. He was one of the vigorous country boys of Southern New Hampshire, who, like Barrett and Peabody and Livermore and others of an earlier generation, entered the Unitarian ministry through the inspiration and example of one or another of the remarkable ministers who occupied the country parishes of Southern New Hampshire in the first half of the century. John Learned was thus helped by Dr. Leonard, of Dublin. He graduated at the Harvard Divinity School in 1862, and served as minister of the church in Exeter, N.H., from 1863 to 1869. Then for twenty-three happy and fruitful years he was the minister of the Church of the Unity in St. Louis. He died in St. Louis, December 8, 1893.

ence." The "Discipline of Sorrow" was written and published in 1855, a few months after the death of his eldest daughter Mary, to whom he was tenderly attached. Many of his sermons were published in pamphlet form; and of these, as embodying a lofty patriotism, the war sermons deserve especially to be preserved. The "Life of Archer Alexander," Dr. Eliot's only secular work, is a dramatic episode of slavery and the war period. The book is valuable as a fair presentation of slavery in the border States for twenty or thirty years previous to the Civil War.

When called upon to speak extemporaneously, Dr. Eliot's discourse was always clear, logical, and effective, but for pulpit preaching his sermons were written. They were simple in diction, inculcating Christian principles and morality. He usually avoided subjects of passing interest, declaring that it was better to teach temperance, charity, love, leaving to the hearer the special application. He believed that a minister must be a faithful pastor, must know the wants, the cares and trials of his people, if he would address them successfully from the pulpit. From experience thus gained in his own pastoral work, he himself preached from a full heart, instructing, warning, and exhorting, while the influence of his life added unction to his words. Deeply impressed with the solemnity of the rites of religion, he administered them as one standing in the presence of the living God. At the feast of the Lord's Supper, no believer in transubstantiation could be more reverential than he, with his sense of the spiritual nearness of Christ.

Dr. Eliot died at Pass Christian, Miss., January 23, 1887.

Dr. Eliot's printed books have been mentioned. For his articles in periodicals consult the indexes of the *Christian Examiner* and the *North American Review*. For his life and work see Life of William G. Eliot, by C. C. Eliot, Boston, 1904; the *Unitarian Review*, March, 1887 (article by J. H. Heywood); the *Unitarian*, March, 1887 (article by J. F. Clarke); the *Christian Register*, Febuary 3, 10, 1887.

GEORGE EDWARD ELLIS

1814–1894

Of the distinguished Unitarian ministers of the last century, no one was earlier recognized for his intellectual abilities than George E. Ellis. Nor was there any one of his contemporaries who maintained his intellectual life with greater vigor and productivity through a stretch of eighty years.

Born in Boston August 8, 1814, and dying in that city December 20, 1894, his life covered four-fifths of a century which was marked by more powerful changes in the realm of thought and action than any century in the history of the world. He lived through the most absorbing period of the Unitarian controversy, and became its historian. He saw the rise and decline of the Transcendental movement and the dawn of a new philosophy of evolution radiant with promise. The basis of theological discussion was shifted from a controversy about the Trinity to a readjustment of the relations between science and religion. He watched with keen interest the phases of the Andover controversy, the rise of the new theology in orthodoxy and the higher criticism in Biblical interpretation. He saw his classmate Theodore Parker battling with slavery, and outlived by many years the consummation which Parker did not see,—the downfall of the slave power and a reunited country. He personally witnessed the coronation of Queen Victoria, and survived momentous political changes on the continent of Europe. He saw the marvellous development of our own country, the growth of the new philanthropy and the new sociology, the new music, and the "new woman," the impulse to mechanical invention, the development of railroads

and telegraphs, the telephone and the electric light and the electric car.

And yet, though powerfully influenced in his later years by these changes in the world of thought and action, Dr. Ellis was not a factor even to a small extent in any of them. He was not a maker of history, but a student in a limited circle of historical facts. He could see his classmate Parker battling against slavery, but he was not impelled to lend a hand in this or in any other reform. His lack of interest in the fruitful efforts of another classmate, John S. Dwight, to draw New England out of the ruts of the old psalmody into a richer musical life, is more easily explained; for he had no ear for music, and once told the writer, after poking fun at his old friend Robert C. Winthrop for going to a symphony concert, that he was glad he had no ear for music, since it might have diverted him from his one absorbing occupation of historical research. He lacked also an appreciation of poetry or art, and was doubtless equally grateful for this limitation. After his graduation at the Divinity School he spent two years travelling in Europe, and a part of this time accompanied Dr. Lowell, the father of James Russell Lowell. He often related with amusement Dr. Lowell's anxiety lest his son James, just graduated from Harvard, should not amount to anything because he would persist in writing poetry. The probability is that Dr. Ellis sympathized with the paternal view. He lived in the world of fact rather than the world of imagination.

His life from start to finish had few turning-posts. He was graduated at Harvard College in 1833, and from the Divinity School in 1836. After his two years abroad he was ordained March 11, 1840, as pastor of the Harvard Church, Charlestown, Mass., where he remained for nearly thirty years, resigning in 1869. He then moved to Marlborough Street, Boston, where

he lived until the close of his days a life of ease and independence, but yet marked by marvellous literary industry. His eighty years may thus be divided into three nearly equal periods, a period of preparation of twenty-six years, a pastorate of twenty-nine years, and twenty-five years of subsequent literary activity. But at the very time he entered the ministry he formed another alliance which brought him what he regarded as the greatest distinction of his life, the presidency of the Massachusetts Historical Society, an office he held at the time of his death. He left to that society the larger part of his fortune. He was also an active member of the American Antiquarian Society. He maintained all his life an intimate relation with Harvard College. He was professor of Systematic Theology in Harvard Divinity School from 1857 to 1863, and served for several years on the Board of Overseers. He received from the college the degree of D.D. in 1857 and LL.D. in 1883. Though he had a long list of honorary titles from learned societies, he preferred to omit them from the title-pages of his books, and his will directed that his name and date of birth and death should be chiselled on the back of his tombstone without titles.

As a preacher, he invariably wrote his sermons, but they sounded as if they had flowed in a natural stream without a particle of effort from his pen. They gave the impression of ease, though not of simplicity. In the stream of diction, adjectives and nouns poured forth with surprising redundancy. He was pre-eminently a ready writer, and this made him an invaluable newspaper contributor. In early life he was associated with Dr. Lothrop for two years as editor of the *Christian Register*, and he was till his death a contributor to that paper, especially as a reviewer of books on biography and American history. In the later years he did not care to read sermons or books on theology. He

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had grown away from a view of religion which made it dependent upon textual support or external authority. His theological position is sufficiently defined in the last sermon he printed in the *Register* in 1892. Its closing words were, "All our religious believings need only enlargement, freer range, fuller compass, to fit them to the demands of our restless and inquisitive minds. . . . Whoever, in these days, offers to men and women, on any religious theme or truth, a stinted, puerile, or contracted creed, or a forced or morbid adaptation of piety to the mere traditionalisms of faith and reverence, sadly limits the free and bracing atmosphere of devotion which fills the whole infinite reaches of space around us and above us." But, while he passed away from the limitations of the old faith, he did not come into the glory and inspiration of the new. His greatest delight in what he happily called "the Indian summer" of his life was in pouring forth a stream of anecdote and reminiscence to appreciative friends from the stores of his ample memory and his wide personal experience. His successor in the chair of the Massachusetts Historical Society rightly described him as an antiquarian rather than historian.

For Dr. Ellis's life see Proceedings of the Massachusetts Historical Society, second series, vol. ix. pp. 244–267, and vol. x. pp. 207–255 (memoir by O. B. Frothingham); *Christian Register*, December 27, 1894, and Edes' History of the Harvard Church.

The list of Dr. Ellis's publications would occupy pages. His more important books were: Half-century of the Unitarian Controversy, Boston, 1857; Life of Count Rumford, Boston, 1871; The Red Man and the White Man in North America, Boston, 1882; The Puritan Age and Rule, Boston, 1880. He wrote memoirs of Jared Sparks, Dr. Jacob Bigelow, and many others, and was a contributor to Sparks's American Biography.

He was the most voluminous of all the contributors to the *Christian Examiner*, the list of his articles covering more than a page of the index to that periodical. See also index to the *North American Review*. His book reviews for various journals were numbered in the thousands. He wrote two or three such reviews for the *Christian Register* or the Boston *Transcript* or the literary and historical magazines every week for many years. See also the Proceedings of the American Antiquarian Society and the Massachusetts Historical Society.

RUFUS ELLIS

1819–1885

Rufus Ellis came of English ancestry and Boston parentage. His father's house stood on Summer Street, between Chauncy Place and Kingston Street. The family attended the New South Church, of which Dr. Alexander Young was the pastor. Rufus was born September 14, 1819, and was prepared for college at the Chauncy Hall School, and gave the "Salutatory Address in Latin" in December, 1833, and the Valedictory for his class in 1834.

College life began for him in 1834, at the age of fifteen. Several prizes came to him during his course at Cambridge, and he graduated with honor in 1838, and at once entered the Divinity School. Upon completing his studies, he supplied the pulpit of the church at Northampton, Mass., for seven months, and then went to Rochester, N.Y., for a year's service. During this time he was instrumental in building the Unitarian church in that city. The pleasant and successful ministry at Rochester was closed by the acceptance of a call from the Northampton church to become its permanent minister. He was ordained to this work on June 7, 1843, and served for ten years.

On May 4, 1853, he was installed as minister to the First Church in Boston, then located at Chauncy Place, very near to his boyhood's home. In this high office he succeeded Dr. Nathaniel L. Frothingham. After a few years it became evident that the church must have a new home, and under his leadership the change was made to the present beautiful edifice at the corner of Berkeley and Marlborough Streets, in 1868. He continued in this pastorate until his death

at Liverpool on September 23, 1885, just as he was returning home from a foreign journey. These thirty-two years make the period of his greatest usefulness and power. He made a lasting impression upon the church's life and work.

Dr. Ellis was a man somewhat above the average height, modest and kindly, manly and courteous, dignified, yet approachable, forgetful of his own needs in his sympathy with others, unmistakably a minister, yet as truly simple and unprofessional, possessed of a quiet humor steadied by a sensitive delicacy and profound reverence. He was a faithful pastor, a devoted friend, a man of deep spirituality and religious feeling, eagerly interested in every kind of philanthropic work, and wise in its furtherance. Yale gave him the degree of Doctor of Divinity in 1874.

Dr. Ellis was not a great preacher in the sense of reaching a wide circle of hearers. His sermons were conscientiously studied and finely written, uplifting in comfort and guidance, and something either in their substance or the preacher's earnest goodness attracted and held both the highly cultivated and the every-day sort of men. His theology was of the conservative type, combined with great regard for churchly ordinances and ways; but he ever welcomed new truth, and cared little for party names. His influence was always exerted in favor of Christian unity, and he held cordial relationships with many people in communions widely separated from his own. He strove ever for "the unity of the spirit in the bonds of peace."

See Memoir of Rufus Ellis, including selections from his Journal and Letters; edited by A. B. Ellis; History of the First Church in Boston, 1630–1880, pp. 285–323, the *Unitarian Review*, December, 1885 (article by A. P. Peabody); the *Unitarian*, December, 1885; the *Christian Register*, October 1, 1885 (article by J. H. Morison).

CHARLES CARROLL EVERETT

1829–1900

Charles Carroll Everett, D.D., LL.D., was born in Brunswick, Me., June 19, 1829. He graduated at Bowdoin College in 1850, and in the following year entered upon the study of medicine. After a year spent in Europe he became a member of the Faculty of Bowdoin. To the duties of Professor of Modern Languages were added those of College Librarian. In 1857 he severed his connection with the college to prepare himself for the Unitarian ministry. He graduated from the Harvard Divinity School in 1869, and immediately began his work as minister in the Unitarian church of Bangor, Me. After a ten years' pastorate he resigned to accept the appointment as Bussey Professor of Theology in the Harvard Divinity School, a position which he held till his death on October 16, 1900. The thirty-one years of service in the Divinity School, during the latter part of which he was Dean of the Divinity Faculty, was a period of growing influence.

The list of his books gives but a slight conception of his contributions to thought. While yet in Bangor, he had published his "Science of Thought." In 1884 was published "Fichte's Science of Knowledge," in 1888 "Poetry, Comedy, and Duty," in 1891 "Ethics for Young People," in 1893 "The Gospel of Paul." Some of his most characteristic work may be seen in articles contributed to the *New World* and other magazines and since his death collected in three volumes. In his lectures in the Divinity School he exhibited the originality of mind and freshness of spirit that made him one of the foremost leaders of religion in America. He entered upon his work at a time when

formal theology was discredited. The foundations of the imposing systems had been undermined by the advance of the exact sciences. Dr. Everett did not attempt the futile task of formulating a "New Theology" which should simulate the completeness of the old. He came with a different temper and method. With rare detachment from the ordinary interests of theologians he approached the problems of religious speculation as a philosopher and a humanist. He allowed free play to his faculties, wit, humor, spiritual imagination. At the same time he ignored the traditional distinctions between the Christian world and that which lay outside. Religion, to his mind was no local phenomenon. He delighted in its manifold manifestations. He conceived of his work as having to do not with a formal argument, but with the natural history of the soul.

It was this quality of mind which enabled Dr. Everett to make a success of a new experiment in theological education. When he entered the Divinity Faculty, the School of Theology, while a part of the university, was recognized as being distinctly Unitarian. The denominational limitation was foreign to the university spirit, but it seemed inevitable. How could theology be taught save as the exposition of the peculiar tenets of some particular sect? It is not too much to say that, while the movement for an undenominational Divinity School was inevitable, its success was largely due to the genius of Dr. Everett.

Could theology be taught in such a way that men preparing for the ministry of different churches could, with profit, attend the same lectures? The answer to this question was given in Dr. Everett's lecture-room. The answer was not one of compromise or expediency. The teacher revealed the regions of thought which lay beneath the controversies. A philosophy of re-

ligion was revealed. Dr. Everett's teaching was in harmony with the university spirit in its disinterested search for truth. At the same time his own deeply religious spirit enabled him to sympathize with men of the most divergent creeds. Greater than any one form of religion was religion itself, as it was natural that he should be the first in the world to offer instruction in "Comparative Religion."

Dr. Everett was not simply a philosopher, he was by natural gifts a man of letters. He was recognized during his lifetime by those interested in the subject as one of the wisest of American theologians. As dean of the Divinity School, he was loved and honored; but, if in a miscellaneous company it had been asked if there were any minds left like that of Oliver Wendell Holmes, it is not likely that any one would have thought of the quiet professor in Cambridge. Yet it is doubtful whether the humor of Dr. Holmes had a finer flavor than that of Dr. Everett. As for the ability to give great thoughts a worthy literary expression, when Emerson is excepted, it would be difficult to find his equal among the men of the Transcendental period. Of Dr. Everett it could be said, as of Lessing, that "his mind was always in solution." Elements the most refractory were readily combined. The title of his little book of essays, "Poetry, Comedy, and Duty," which has been a delight to a circle of appreciative readers, was characteristic. Comedy had for him a moral value. Even on the countenance of the "stern daughter of the voice of God" he could detect an illusive smile.

There is no sharp line of demarcation between Dr. Everett's theological and literary essays, for in all his writing Dr. Everett had the rare faculty of seizing upon the points of real human interest. No matter what the theme, the charm of personality is felt. On

every page there is some illuminating sentence with a flash of insight which has the effect of wit. Even a metaphysical idea is more apt to be described as one might describe the peculiarities of an interesting person than as if it were a word. Sometimes a whole argument is summed up in a swift descriptive phrase. His literary criticism was marked by the keenest discriminations, and his judgments were always the result of personal insight.

Perhaps no better evidence can be given of the richness of Dr. Everett's nature than the impression which he made upon those who knew him of reserved power. He was capable of excellence in so many different ways. Dying at seventy-one years of age, his friends felt a loss like that which comes from the death of a youth of promise. There was the sense of intellectual and spiritual power which had not been exhausted.

Dr. Everett was the author of the following books: The Science of Thought: A System of Logic, Boston, 1869; Fichte's Science of Knowledge: A Critical Exposition, Chicago, 1884; Poetry, Comedy, and Duty, Boston, 1888; Ethics for Young People, Boston, 1893; The Gospel of Paul, Boston, 1893; Essays, Theological and Literary, Boston, 1901; Immortality and Other Essays, Boston, 1902; The Psychological Elements of Religious Faith (lectures, edited by Edward Hale), 1902.

Among the more important magazine articles were: The Relation of Modern Philosophy to Liberalism (Proceedings of the Ministers' Institute), 1880; The Ultimate Facts of Ethics, *Unitarian Review*, 1887; The Poems of Emerson, *Andover Review*, March, 1887; Harvard Divinity School, *Unitarian Review*, 1887; The Natural History of Dogma, *Forum*, 1889; Phillips Brooks, *The Harvard Graduates' Magazine*, 1893, vol. vii. pp. 337–349; The Psychology of the Vedanta and Sankhya Philosophy, *American Oriental Society Journal*, vol. x., 1889.

Among his printed sermons and addresses there should be noted: A Sermon on Sin, *Monthly Journal*, August, 1864; A Sermon in Commemoration of the Death of Abraham Lincoln, preached in Bangor on Easter Sunday, April 16, 1865; Eulogy on Abraham Lincoln, delivered before the Citizens of Bangor on the Day of the National Fast, Bangor, June 1, 1865; A Sermon preached at Bangor December 17, 1865, Sunday preceding the Anniversary of the Landing of the Pilgrims; Human Nature, not Ruined, but Incomplete, *Monthly Journal*, American Unitarian Association Tracts, fourth series, 3, May 28, 1866; Joint Heirs with Christ, a Christmas sermon preached in Cambridge December 24, 1871; The Relation of Jesus to the Present Age, "Christianity and Modern Thought," 1872; Leonard Woods, a Discourse before Bowdoin College and the Maine Historical Society, Brunswick, July 9, 1879; The Theology of Unitarians, American Unitarian Association Tracts, fourth series, 11, 1895.

FREDERICK AUGUSTUS FARLEY

1800–1892

Frederick Augustus Farley was born in Boston, Mass., June 25, 1800, and was of honorable parentage and ancestry. He was the second of the eight children of Eben and Lydia Farley. Another son was Charles Andrews Farley, some time pastor of the Unitarian church in San Francisco, Cal. Frederick received his earlier education at the public schools of the city, and entered Harvard College in 1814, graduating there with honor in 1818. Studying law under Hon. William Sullivan, he was admitted to the Boston bar in 1821, and for several years he practised the legal profession. Subsequently he decided to devote his life to the Christian ministry, and accordingly became a student of theology at the Cambridge Divinity School, where he was graduated in 1828.

His first settlement was over the Second Unitarian Church at Providence, R.I., from September 10, 1828, until 1841, when, after excellent and fruitful labors, he was called to Brooklyn, N.Y. A society had been organized there in 1833, and was under the charge of Rev. F. W. Holland.* On the 2d of December, 1840, a considerable number of its disaffected members met in the Natural History room of the Brooklyn Lyceum,

*Frederick West Holland was born in Boston, June 22, 1811. Graduated at Harvard in 1831, and from the Divinity School in 1834. He was ordained at Brooklyn, April 11, 1838, and served four years. His subsequent pastorates were: Rochester, N.Y., 1843–48, and again 1865–68; East Cambridge, 1851–59; Neponset, 1859–62; North Cambridge, 1862–65; Newburg, N.Y., 1871–77; chaplain of Almshouse, Cambridge, 1878–94. For two years, 1848–50, he was secretary of the American Unitarian Association. He died at Concord, March 26, 1895.

and organized a second society. Here Rev. William Ware, then settled in New York City, preached for them the first sermon, January 3, 1841, and here Mr. Farley's voice was first publicly heard in Brooklyn on the 18th and 25th of April of the same year. Soon the two churches, in mutual friendliness and harmony, were consolidated into one, under the title of the First Congregational Unitarian Society of Brooklyn. On the 31st of May Mr. Farley was unanimously invited to be the pastor of the united flock, and the call was accepted. A fine site on Pierrepont Street was purchased in due time, and straightway a beautiful brown stone Gothic edifice was erected on the spot, and was dedicated as "The Church of the Saviour," April 24, 1844. Mr. Farley was duly installed as its minister on the next day. For many years the society prospered under the lead of its pastor. Able and impressive in his preaching, courteous and cordial in all social relations, wise in all practical affairs, and strong in Christian faith and zeal, he was admirably fitted for his responsible position as the foremost representative of Unitarianism in the rising city of Brooklyn; and by his word, character, and example he caused his church as well as himself to be respected in the whole community, whatever the prejudice or hostility of ministers or members of other sects. It was a great service and gain, then and there, to give the alleged and dreaded heresy a good name; and, as the years rolled on, the "Church of the Saviour" was an acknowledged power and influence for the common weal. It was a fitting tribute to his attainments, worth, and standing when Harvard College, in 1850, conferred upon Mr. Farley the degree of Doctor of Divinity.

Dr. Farley from time to time preached on one or more Sundays in various scattered towns or cities of the States; and, after his resignation, he even visited

New Orleans, La., and occupied for some winter weeks its Unitarian pulpit. His own trust he had resigned March 22, 1863. His people, as tokens of their grateful and affectionate esteem, presented him a generous testimonial for his support in his declining years. He had been their minister for twenty-two years, and now he was to take his place as a regular parishioner and worshipper with them for more than the twenty-two years. Not seldom, as the years went on, he was asked, under the pastorates of his successors,* to take some part in the services of the sanctuary; and he was ever ready and glad to respond to these invitations. He continued his usefulness in behalf of the city at large, a welcome presence at its social scenes and at its public gatherings, and a steady and helpful friend and counsellor of its educational and benevolent institutions. He died in the blessed faith he had so long and faithfully taught and exemplified, March 24, 1892.

His wife, who was Jane Carter Sigourney, had died January 14, 1890. She was born in Boston, October 10, 1803. Her father was Charles Sigourney, merchant before the Revolution, and one of the famous Boston Tea Party. Her mother was Mary Greenleaf, of the same lineage with the poet John Greenleaf Whittier, while her oldest sister was the wife of George G. Channing, long a Unitarian preacher, and youngest brother of Dr. Channing. Dr. and Mrs. Farley were married in May, 1830, at Providence, R.I., by Dr. Channing. Mrs. Farley was sparkling in conversation, keen of insight, and full of good sense and Christian

*Dr. Farley was succeeded in his pastorate, in 1864, by Rev. Alfred Porter Putnam, D.D., the writer of this sketch. He resigned in 1886, and was succeeded by Alfred Everett Goodnough, who was born at Montpelier, Vt., April 10, 1855. Graduated at Meadville Theological School in 1878, and held pastorates: Ayer, 1878–79; Bridgewater, 1879–81; Brockton, 1881–85; Ithaca, N.Y., 1885–87; Brooklyn, 1887 until his lamented death on February 8, 1888.

faith and feeling, and was much loved by all who knew her.

Dr. Farley, besides contributing not a little to Unitarian magazines and papers, published several sermons in pamphlet form, one of them being a memorial discourse on the life and character of Seth Low, Sr. In 1862, in conjunction with his friend Rev. Dr. Samuel Osgood, of New York City, he compiled a new Hymn and Service Book. The most notable of his writings is his "Unitarianism Defined," whose chapters, first given in 1862 as doctrinal lectures from his own pulpit, are a clear and forceful exposition and defence of the liberal faith from a conservative standpoint as against the principal tenets of the more popular theology.

Dr. Farley was of medium height, and fine and fair in form, face, and expression. In dress and personal appearance he was not less "scrupulously nice" than his father Eben, as described by tradition and as delineated in miniature. Grave and reverent in the pulpit and in all professional service, he was delightfully companionable and cheerful in the ordinary private or social spheres of life. He could tell a good story, and he liked to hear good ones from others. He had a very retentive memory, and it was a rare treat to hear him talk at length about the early days of the denomination in America, and the many fathers in the faith who had gone before, but whom he had known so well. A thorough Christian gentleman of the old school, he was strongly conservative in his views, sentiments, and instincts. Through the joys and sorrows and all the trials and vicissitudes of a protracted and memorable career, he lived a blameless and beneficent life, and walked with God as if he never forgot that he had been consecrated with invisible hands to the ministry of Christ.

HENRY WILDER FOOTE

1838–1889

In King's Chapel in Boston, under an animated bust by the sculptor Thomas Ball, may be seen the following inscription: HENRY WILDER FOOTE, *minister of this church from December*, 1861, *to May*, 1889. *Born in Salem June* 2, 1838. *Died in Boston May* 29, 1889. *A man of thorough learning, broad charity and clear unswerving faith; gentle, pure, strong, wise in judgment, tender in sympathy, rich in holy thought and work. Revering justice, he loved mercy, and walked humbly with his God.*

His ever-present sense of duty inspired a life, whose joy was to strengthen and cheer. With victorious faith and abiding peace he lived among us, blessing and blessed.

Fortunate in his birth, he entered by heredity into the faith that was in his father, Caleb Foote, his mother, Mary Wilder (White) Foote, and his maternal grandfather, Hon. Daniel Appleton White, judge of probate in the county of Essex, all of blessed memory to those who knew them.

Educated in the Hacker Grammar and Fiske Latin School of his native city, he entered Harvard College in 1854, and graduated with his class in 1858, with a reputation for exact scholarship and literary accomplishment. A serious illness interrupted his studies in the Senior year; and the fever from which he barely escaped deprived him of a mother dearer to him than life,—a loss which undoubtedly confirmed his natural bent towards the ministry. He entered the Divinity School of Harvard College in 1858, pursuing its congenial studies with the same patient docility and

modest deference to superior knowledge which had marked his earlier career in school and college. In these preparatory years he gave such proof of his calling that he was invited, even before his graduation, to the important pulpit of the South Church in Portsmouth, N.H., to succeed Dr. Andrew P. Peabody, and also to preach in the First Congregational Church in Cincinnati. But his predestined place was King's Chapel in Boston. "If you can wait, I know a young man who will meet your need," was Dr. James Walker's recommendation of him to this society, a year before Mr. Foote graduated. The church waited, and the ministry of twenty-eight years, from December, 1861, to May, 1889, attested their wisdom as well as that of their judicious counsellor.

Not long after his settlement he was married to Frances A. Eliot, daughter of Hon. Samuel A. Eliot of Boston. Mrs. Foote survived her husband several years. Her life with him in a common ministry was approved by pureness, by knowledge, by long suffering, by love unfeigned, and by the word of truth.

The quarter of a century and more during which Mr. Foote was settled in Boston, was a critical period for both church and nation. It tried as by fire our Union of States and our Union of Churches. That both came out of the furnace unconsumed is due to the fidelity with which citizens and churchmen alike kept the faith delivered to them by saints and elders of an earlier day,—the faith in Chartered Liberty. To both these ends, King's Chapel, through minister and people, contributed. It gave its sons to saving death for the Union, and its influence, both by what it did and by what it refrained from doing, to religious unity without ecclesiastical domination. Its wise minister maintained for himself and his church a position of independent fellowship, equally removed from sec-

tarian narrowness and selfish individualism. "I have tried to make King's Chapel stand in its place in the kingdom of Christ in fellowship with other Christians." Valuable, however, as his services to religious truth and doctrine were, his contribution to that peculiar treasure of the church, worshipful devotion, was probably greater. His collection of "Hymns for the Church Universal" was the result of long years of waiting and listening in the courts of the Lord. It may yet fulfil its title and perform its mission in some day of fuller development of the Christian Church, when there is one fold and one shepherd. In that day, if not before, the work of this man and others like him, in all communions, men and women who love religion more than their thought about it and value Christ's church more than their churches, will be known and valued at its real worth.

The necessary brevity of this notice of one whose just praises might fill a volume does not allow any vivid presentation of the man. "He always looked," as his mother once said of him, "as if he had just heard some good news." But his cheerfulness was never superficial or unfeeling. No man more quickly than he could read another's heart or respond to its sorrowful need. Considerateness of others was his most lovable trait. His sympathy was more than pity: it was fellow-suffering. Honey out of the rock is the happy imagery for his ever-fresh outpouring of sweetness and strength.

In the active charities of a city given over to charity, Mr. Foote ever took a helpful place. Few, if any, of its well-established and trustworthy agencies for good went unaided by him and his people. Nor were his charitable interests limited to his own city. In 1888 he was appointed a trustee of Hampton Institute, and he remained its generous benefactor to the end of his life.

Of his strictly professional work, the work of the pulpit, it has been well said that, while his oratory was suited to the pulpit, earnest in manner and sympathetic in tone, and his discourses were well pronounced and clearly audible, they were even more admirable as writings. He always excelled in careful and beautiful composition. His fondness for antiquarian research found satisfaction in connection with many historical societies, and his monumental work, "The Annals of King's Chapel," of which the second volume was edited after his death by Mr. Henry H. Edes, is the best church biography ever written. The work shows not only the patience and industry which Mr. Foote brought to the task he loved, but also uncommon analytical power, keen discrimination, just judgment, and a sense of historical perspective which would have given him high rank among historians, had his duties permitted him to devote himself to historical work.

The list of Mr. Foote's publications is as follows: Annals of King's Chapel from the Puritan Age to the Present Day, Boston, 1882 (the second volume of this work was edited by Mr. H. H. Edes after Mr. Foote's death); Three Historical Sermons, on the occasion of the two hundredth anniversary of the foundation of King's Chapel, Boston, 1887; Hymns of the Church Universal (editor), 1890; Thy Kingdom Come, sermons on the Lord's Prayer, Boston, 1891; The Insight of Faith (compiled by Mrs. Foote, 1892).

Among his printed sermons may be mentioned: The Bountiful Return of Charity, 1869, a sermon preached on the Sunday after the death of George Peabody; Memorial Lessons, 1870, with a list of the sons of the church who entered the service of their country in the Civil War; The Ideal and the Real in a Christian Church, December 24, 1871, delivered at the end of ten years of ministry; Personal Responsibility for Public Honesty, 1873; in Memory of Charles Sumner, March 16, 1874; The Wisdom from Above, a discourse occasioned by the death of James Walker, D.D., 1875; Memories of the Closing Year, 1880; In Memoriam John Amory Lowell, 1881; The Rewards of Old Age, delivered after the death of Miss Catherine Dexter, 1883.

For Mr. Foote's life and work see Proceedings of the Massachusetts Historical Society, May, 1893 (article by Winslow Warren, also printed in vol. ii. of the Annals of King's Chapel); Proceedings of the American Antiquarian Society, October, 1889; *Christian Register*, June 6 and 13, 1889; and a pamphlet containing the memorial addresses delivered in King's Chapel, June 9, 1889.

CONVERS FRANCIS

1795–1863

Convers Francis was born November 9, 1795, in Arlington, Massachusetts, then called Menotomy. His grandfather Benjamin Francis, a weaver by trade and a man of great strength and courage, was born in Menotomy in 1734, but removed to Medford in 1764, and died there in 1798. His wife, Lydia Convers, was the adopted daughter of her uncle, Dr. Convers, of Woburn. Of their ten children, the fourth son, Convers, was the father of Dr. Francis. He had little education, but "being fond of reading," his son writes,* "became finally better informed than many whose early privileges had been far more abundant." Apprenticed at fifteen to a baker in Medford, he served his time, remained a journeyman baker for six years, and then set up for himself in Menotomy. He had married in 1788 Susannah Rand, daughter of Barrett and Susannah Rand, of Charlestown, and Convers and his sister Lydia Maria, afterwards Mrs. Child, were the youngest of their six children.

Not long after Convers was born the family returned to Medford, where the elder Convers prospered in his business and was highly respected. "I owe more than I can tell," Dr. Francis says, "to his vigilance, kindness, and practical good sense." Of his mother, who died in 1814, a woman of "simple, loving heart, and a spirit busy in doing good," he writes with tender and grateful affection.

As a boy, Convers was at once gentle and full of fun. Healthy and active, he entered eagerly into all outdoor sports; but he was diligent at school, and pa-

*In a fragment of autobiography prepared fifteen years before his death.

tient and affectionate in the home duties required of him. For reading he had "a sort of passion," but there were few books in his father's house, and besides there was work for him to do in the bake-house and on the farm. "I could *break* and *mould* and *flat* and *dock* as well as the best. . . . I was frequently sent out to help the men on the lands, and, in haying time, to help get in the hay."

He entered Harvard in 1811, graduated in 1815, and then, together with George G. Ingersoll, John G. Palfrey, Jared Sparks, and others of his classmates, remained in Cambridge to study divinity. Sidney Willard taught Hebrew at this time, Levi Frisbie lectured on ethics, Henry Ware met the young men once a week, and Andrews Norton and President Kirkland lectured now and then. Convers preached for the first time in the autumn of 1818, at Medford, and during the winter of 1818–19 supplied the pulpit of the North Church in Salem. In the spring of 1819 he accepted the invitation of the First Church of Watertown to become its minister, and was ordained June 23.

For the next twenty-three years he remained at Watertown, increasingly respected and beloved, his happiness clouded only by the moods of depression which came upon him from time to time, the result partly of a temperament naturally self-depreciating, but intensified by the routine of duties in which he allowed himself almost no relaxation. He married in 1822 Miss Abby Bradford Allyn of Duxbury. "For more than thirty-seven years," writes John Weiss, "amid much ill-health and many fitful moods of the body, she was the cultivated friend of his leisure, the ready companion of all his pastoral labors, the dear resource of many gloomy days."

In 1837 he was given the degree of Doctor of Divinity by Harvard College. In the spring of 1842 he was

asked to take the Parkman Professorship of Pulpit Eloquence and the Pastoral Care, made vacant by the death of the Rev. Henry Ware, Jr. He hesitated at first, reluctant to leave his parish, and distrusting his qualifications; but the appeals of his more intimate friends, among them Theodore Parker, helped to overcome his scruples, and in the fall of 1842 he entered on his duties at Cambridge.

He was not wholly successful in the lecture-room. Learned, impartial, magnanimous, and absolutely faithful in all that he undertook, he developed in the more thoughtful of his students the habit of independent judgment and deliberate decision; but others were impatient of his thoroughness, and mistook his breadth for lack of conviction. If, however, his method in lecturing too often seemed dry and without persuasion, those who knew him privately found in his conversation a great and peculiar charm. Here his wealth of varied learning, his humor, his suggestiveness, his modesty, all combined to make companionship with him a delight.

Throughout his life he was first of all a student, a lover of books, "those treasures of the mind," he writes, "embalmed in print, which, next to religion, have been the richest source of happiness to me." He loved nature, also, from the time when, as he drove the cows to pasture, "the sky and the woods and the brooks came into the boy's soul, and shone and waved and rolled there." He had, however, another side. The enthusiasm for righteousness which finds expression in all his occasional sermons and addresses was not theoretical or general merely. He was among the first to join in the fight against slavery. Earnestly, frankly, he said what he thought, and urged others to do the same. In his sermons, in his journal, in his letters, his strong, uncompromising spirit rings out, and only

a little before his death John Weiss finds him full of the great question of the nation, "full of enthusiasm, full of hope."

Theodore Parker, in his last letter to him, had congratulated him on his sound "body and unfailing health." But a malady, at first hardly noticed, made rapid progress at the last, and in the spring of 1863 he died, April 7, at his home in Cambridge.

See Discourse occasioned by the Death of Convers Francis, D.D., by John Weiss, Cambridge, 1863; Memoir of the Rev. Convers Francis, D.D., by William Newell, reprinted from the Proceedings of the Massachusetts Historical Society, Cambridge, 1866, and Allen's Sequel to our Liberal Movement, p. 18.

A list of the publications of Dr. Francis, consisting largely of occasional sermons and addresses, together with several historical sketches and memoirs, may be found at the close of the memoir written by the Rev. William Newell.

OCTAVIUS BROOKS FROTHINGHAM

1822–1895

Octavius Brooks Frothingham was born in Boston, November 26, 1822. His father was Rev. Nathaniel Langdon Frothingham, D.D., minister of the First Church in Boston from 1815 to 1850. The mother was Ann Gorham Brooks, a daughter of Peter C. Brooks and a sister of Mrs. Edward Everett and of Mrs. Charles Francis Adams.

Mr. Frothingham followed the course marked out for Boston boys of that period; and, after passing through the public Latin School, he entered Harvard College, where he graduated with the class of 1843. "To enter at once the Divinity School was," as he tells us in his "Recollections and Impressions," "to start on a predestined career." "For," he adds, "from childhood I was marked out for a clergyman."

In 1846, therefore, he graduated from the Harvard Divinity School, having had Samuel Longfellow, Samuel Johnson, and Thomas Wentworth Higginson among his companions during the three years' course of theological studies. But he did not sympathize with the early radicalism of these men, with whom in later years he came to be intimately associated. His own early tendencies were distinctly conservative, and it was only slowly that he came to break away from traditional opinions. His first settlement was in Salem, Mass., where he was ordained and installed on March 10, 1847, as minister of the North Church. The pastorate began most happily, and continued for eight years. Like many others, however, at that trying period, it was brought to a close by reason of differences of opinion in regard to the question of slavery. Mr. Frothingham cast in his lot with the Abolitionists, and it was not long before he found himself in distinct collision with certain members of his church. The issue was brought to a head on a certain Sunday, "after a brutal scene in Boston attending the return of a slave to his master." The young minister knew that "the larger part of his congregation," as he put it, "were in sympathy with the government, and approved the act of surrender." It seemed to him that it would be a mockery, under such conditions, to administer the communion; and he accordingly declined "to give the ordinance." The feeling ran high. The parish became divided in sentiment, and in 1855 he accepted an invitation to become the minister of a society which had recently been organized in Jersey City.

The departure was more than a move: it proved to be a break. He had slipped the traditional moorings, and henceforth was to tempt the open sea. The fact is that during his Salem ministry he had come into

close and even intimate touch with Theodore Parker. The influence of the famous radical was deeply felt and freely acknowledged. A crisis in belief was the natural result, of which the anti-slavery sympathies were a symptom only. Transcendental ideas were eagerly accepted. Thus the conservative by nature became a radical by conviction. Taste and sentiment held him back; but conscience led him on, till one advanced position after another was fearlessly assumed, and he felt impelled to reach beyond the limits that were set by the Unitarian thought of the time.

The pastorate in Jersey City, as might have been foreseen, was only a brief one. The lurings of the larger centre near at hand were not to be resisted. His friends in New York soon determined that he should have a field of labor commensurate with his talents. A new society was organized for him in the great metropolis, and in 1859 he became the minister of the Third Congregational Unitarian Church of New York City. Later on, with broadening thought, the Unitarian name was dropped; and the society called itself the "Independent Liberal Church."

Mr. Frothingham's distinctive career had now begun, —a career at once both brave and brilliant. He soon began to attract attention as the bold and stainless champion of free and unsectarian religious thought. He preached for a time in a church on 40th Street, near Sixth Avenue. Before long this building was sold, however; and the society removed to Lyric Hall, "which," in the words of Edmund Clarence Stedman, "became famous through the reputation of the preacher." But still another move was necessary, this time in order to meet the needs of gathering numbers; and the congregation finally established itself in the great auditorium of the Masonic Temple. There Sunday after Sunday Mr. Frothingham stood before

an eager throng of people, and without pulpit, gown, or manuscript, with absolute directness, faced his theme. There "was," says Colonel Higginson, "no ornamentation. The illustration came as something inevitable, and the most daring iconoclastic thoughts were presented with a frankness which disarmed. It seemed for the moment as if there were no other thoughts supposable."

There can be no doubt of Mr. Frothingham's greatness as a preacher. He was second to none in the liberal fellowship of the day. He was polished, graceful, graphic, eloquent. As Rev. John W. Chadwick put it, "There was the noble style, the exquisite phrasing, and an oratory that had been without a parallel in our pulpits since Edward Everett had abandoned them for collegiate and political activities. But there were no concessions to a promiscuous assemblage, to a lower taste. The thoughts and manner always kept the lofty heights."

"No one," adds Mr. Chadwick in another connection, "was ever fonder of under-statement than Mr. Frothingham, or applied it to himself more freely. From the minimizing account of his preaching in Lyric Hall and the Masonic Temple which he gave in his 'Recollections,' no stranger to the facts would derive any just conception of the force and beauty and nobility of his pulpit ministration, or the profound impression that it made upon a congregation then the largest in the city." The printed sermons, he continues, "contain the substance of his message, but give no idea of the fascinating grace and beauty of the spoken word, which hardly Curtis could surpass."

Around such a man it was only natural that a most unusual congregation should have gathered. Some of the most prominent and distinguished writers,

thinkers, and reformers of the day were members. Among them were George Ripley, E. C. Stedman, and C. P. Cranch. It became, to a large extent, "a church of the unchurched." Many earnest people, who had definitely discarded all ecclesiastical names and connections, were attracted to it as a place where absolute freedom of thought was not only permitted, but encouraged. "Members of the literary, artistic, and dramatic guilds," found its atmosphere congenial. Edwin Booth was often seen at the Sunday service.

Mr. Frothingham's influence was greatly extended by the printing of his sermons nearly every week. These sermons had a wide circulation, both as pamphlets and in book form. They found readers in all sections of this country and in various parts of Europe, while some of them were heard from as far away as China. With all of this, he was also a man of letters, an author, and for many years the art critic for the New York *Tribune*. His critical studies in the line of German theology were very fruitful. He became a well-equipped scholar, as well as an eloquent interpreter of advancing thought. In a series of noteworthy books and articles he proved his mastery. An extraordinary fluency and vigor marked his literary handling of topics that in most men's minds lie outside of the realm of literature. He excelled, however, in biography, uniting discernment and sympathy with absolute sincerity and candor of treatment. Perhaps the best of all his books is the Life of Theodore Parker. This was natural, for, in many senses, he became the successor of the famous Boston preacher. Indeed, when Parker sailed away on his last sad search for health, he referred to Mr. Frothingham as the probable successor he was leaving behind him in America.

For twenty years the work in New York was carried on with unremitting vigor. Voice and pen were taxed to the utmost. In 1879 the break came. The first dread symptoms of locomotor ataxia made themselves apparent. He resigned his charge, and went abroad, half hoping to regain his health. But the trouble grew. It was clearly impossible for him to continue preaching, and on his return from Europe he took up his residence in Boston. There for several years, fighting with sturdy resolution the slow encroaches of disease, he devoted himself to biographical and historical writing. It was during this period that he wrote the Lives of George Ripley and William Henry Channing, publishing also his volume on "Boston Unitarianism" and his "Recollections and Impressions." He died November 27, 1895, having just completed his seventy-third year.

For many years Mr. Frothingham was the dominating influence of the Free Religious Association. He was its first president, and steered it through the most difficult and important as well as the most useful and brilliant period of its existence. His addresses at the annual conventions of the association were models of clear statement, manly courage, considerate sympathy, and prophetic power. Strength and sweetness were extraordinarily united in his temperament. A pungent critic and vigorous debater, he was also essentially a poet, rising at times to great beauty of expression and power of description. Not a little of his influence in the pulpit and on the platform was due to his voice and person, the first being rich and deep and tinged with peculiar pathos, while the second was graceful, dignified, and expressive in the fullest sense of culture and refinement. Withal there was a certain "fine audacity" about him which won respect, even when it did not gain assent. He never failed in his cham-

pionship of free thought. Shackles of all kinds were distasteful to him. His influence was, above all else, a liberating one. Few men of character and force have ever been so free as he from dogmatism. He had a wonderful gift for entering into characters and ideals very different from his own, and he plucked out the heart of their mystery with a kindly hand. His orthodox friends frequently confessed that they never heard their position so well stated in their own churches. This was an evidence of the man's entire fairness and instinctive candor. It was natural joy to him, therefore, in his later years, having fought the good fight for religious freedom, when he saw the Unitarian churches moving in his direction, adopting his ideals, and recognizing the value of the service he had done the cause. "The new Unitarianism," he wrote at the end of his life, "is neither sentimental nor transcendental nor traditional. . . . It calls itself Unitarianism simply because that name suggests mental freedom and breadth and progress and elasticity and joy. Another name might do as well, perhaps be more accurately descriptive. But no other would be as impressive or, on the whole, so honorable." In his own career he was destined to give and to receive hard blows; but he never failed in chivalry, generosity, and kindliness of spirit. Dr. Joseph Henry Allen wrote of him: "His services to our common life of thought were so many, and his contribution to it so rich, that it is not easy at first glance, to fix upon a point of view for seeing it as a whole. Happily, he has given us the hint of what we seek in the title of the hymn written for his graduation from the Divinity School, 'The Soldiers of the Cross.' The hymn itself is the very finest idealized conception of the holy war that summons the faithful and the brave. Its imagery is of the arming, the vigil and the vow of a young knight, to whom the crusade

he embarks in is a glorious thing, for the joy of conflict it offers no less than for the nobility of the cause it fights for."

Colonel T. W. Higginson was impressed with precisely the same quality. In writing of him, he said: "Frothingham was a knight of the Holy Spirit. The external man was the symbol of the whole nature. In his whole make-up he was the high-bred radical, the silver weapon with the edge of steel."

For Mr. Frothingham's life and work see his autobiography, Recollections and Impressions, published in 1891; also Putnam's Singers and Songs of the Liberal Faith, p. 454; Robert Buchanan's A Look round Literature, pp. 140–151; Allen's Sequel to our Liberal Movement, pp. 146–152; and the references in Cooke's Unitarianism in America. The volume containing the Memorial Exercises, December 8, 1895, has addresses by E. C. Stedman, G. H. Putnam, G. C. Barrett, and Felix Adler. The *Christian Register*, December 5, 1895, contains the funeral addresses. See also the *Nation*, December 5, 1895 (article by J. W. Chadwick); the *Critic*, December 7, 1895 (article by J. H. Morse); the *Athenæum*, December 21, 1895; Proceedings of the Massachusetts Historical Society, second series, vol. x. (tribute by E. J. Young, memoir by J. P. Quincy); the *Free Church Record*, February, 1896 (a memorial number); *Christian Register*, December 26, 1895; the *New World*, March, 1896 (article by T. W. Higginson). For further comment see the *Galaxy*, October, 1876 (article by E. C. Stedman); *Unitarian Review*, January and February, 1882.

Mr. Frothingham published: Stories from the Lips of the Teacher, retold by a Disciple, Boston, 1863; Stories of the Patriarchs, Boston, 1864; Joseph Ernest Renan: Studies in Religious History and Criticism, New York, 1864; A Child's Book of Religion, New York, 1866; The Religion of Humanity, New York, 1872; The Safest Creed, and Twelve Other Recent Discourses, New York, 1874; Theodore Parker: A Biography, Boston, 1874; Émile Cazelles: Outline of the Evolution-philosophy, New York, 1875; Freedom and Fellowship in Religion, a collection of essays and addresses, etc., by O. B. Frothingham and others, Boston, 1875; Sermons preached in Lyric Hall, 1871–75; Transcendentalism in New England, a history, New York, 1876; Creed and Conduct, and Other Discourses, New York, 1877; Gerrit Smith: A Biography, New York, 1877; The Spirit of the New Faith, a series of sermons, New York, 1877; The Rising and the Setting Faith, and Other Discourses, 1878; The Cradle of the Christ: A Study in Primitive Christianity, New York, 1879; Visions of the Future, and Other Discourses, New York, 1879; George Ripley, Boston, 1882; Sketch of Henry W. Longfellow, Boston, 1883; Memoir of William Henry Channing, Boston, 1886; Biographical Sketch of David A. Wasson, in D. A. Wasson's Essays, Boston, 1889; Boston Unitarianism, 1820–50: A Study of the Life and Work of Nathaniel Langdon Frothingham, New York, 1890; Memoir of Rev. James Walker, in Proceedings of the Massachusetts Historical Society, May, 1891, second series, vol. vi., 1891; Recollections and Impressions, 1822–90, New York, 1891; Memoir of Francis Parkman, in Proceedings of the Massachusetts Historical Society, March, 1894, second series, vol. viii., Boston, 1894; Memoir of George E. Ellis, D.D., LL.D., in Proceedings of the Massachusetts Historical Society, second series, vol. x., 1895. See also the Index to the *Christian Examiner*, to which he contributed some twenty-five articles, and the Index to the *North American Review*.

ARTHUR BUCKMINSTER FULLER

1822–1863

Arthur Buckminster Fuller was born at Cambridge, Mass., August 10, 1822, the sixth child of Timothy Fuller and Margaret Crane. The father was a man of high distinction, one of five brothers, all in the legal profession, a representative in Congress from 1817 to 1825, speaker of the Massachusetts House of Representatives in 1825, and a member of the Executive Council in 1828. His eldest daughter was Margaret Fuller, a woman of singular genius. Arthur Fuller was brought up in Cambridge and in Groton, whither the family removed in 1834. Arthur enjoyed alike the social and literary circles of Cambridge and the vigorous out-of-door farm life of Groton. After his father's death in 1835 the care of the farm came chiefly to Arthur, but he pursued his preparation for college under the direction of his sister Margaret, a teacher of extraordinary gifts and influence, and later at Mrs. Ripley's famous school at Concord. He entered Harvard in 1839, and graduated honorably in 1843. During his college course he taught district school in Westford and Duxbury, where he earned high praise.

Immediately upon graduating he started for the West, and invested what remained of his patrimony in the purchase of a school in Belvidere, Ill. Here he had two years of hard work and rapidly extending influence. Early in this experience he took to preaching, and became a lay missionary, preaching and lecturing throughout a wide extent of territory, often in co-operation with his friend and neighbor, Augustus H. Conant.*

*Augustus Hammond Conant was born in Brandon, Vt., October 16, 1811, the only son of Ebenezer Conant and Fanny Clifford.

In 1845 he returned East, and entered the Harvard Divinity School, where he graduated in 1847. The next year he was ordained minister of the church in Manchester, N.H., and served there for five years. He was then minister for six years of the North Church in Boston and of the church in Watertown, Mass., from August 1, 1859, to his enlistment as chaplain of the Sixteenth Regiment of Massachusetts Volunteers on July 1, 1861.

The ardent temperament which he shared with his famous sister Margaret, quickened by his pioneer experiences in the West, led him to work with the zeal of a revivalist. He was candid of speech, hard-hitting, not always tactful, not readily adaptable, and so he did not fail to rouse some antagonisms, but everywhere his earnestness and energy won respect. He took active part in educational, temperance, and anti-slavery work, and was twice chaplain of the Massachusetts legislature. With indomitable industry and admirable skill he edited the writings of his sister Margaret, "a labor of

His ancestors were highly respected and liberal-minded farmers. He obtained such education as was possible in a New England country village, and worked on the home farm until he was twenty-one. In 1835 he went west, and took up land on the Desplaine River, twenty miles north-west of Chicago. Here he lived the life of a frontier farmer, at the same time trying in every way to improve himself and to deepen his intellectual and moral life.

In 1837, at the store of W. F. and H. F. Clarke in Chicago, he saw a copy of the *Western Messenger*, which James Freeman Clarke was then publishing in Louisville. Through this paper he became interested in Unitarianism, and soon he was deep in reading Channing and Ware and Emerson. Going to Chicago to hear Rev. George W. Hosmer preach, he unfolded to him his desire to become a Unitarian minister; and on May 25, 1880, he recorded in his journal, "Started for New England to attend the Divinity School in Cambridge."

Mr. Conant spent one year in hard intellectual labor at Cambridge, and then returned to Illinois as a missionary of the American Uni-

love," he said, "which I have joyed in. If I only live to send forth Margaret's words from the press, as they should appear, I shall not have lived wholly in vain."

Chaplain Fuller left Boston with his regiment on August 17, 1861, and, stationed at Fortress Monroe, he saw the battle of the "Merrimac" and "Monitor." Then with his regiment he served through the Peninsula campaign, exposed to much hardship, but proving himself resolute and devoted. He contracted serious illness, and came home on a furlough, broken in health and spirits. As soon, however, as he was partially restored to health, he returned to duty, but his physical weakness made it impossible for him to follow the army in its new campaign; and, on certificate of disability, he was honorably discharged from the service, December 10, 1862, to the great regret of the officers and soldiers of his regiment.

On the day after his discharge the battle of Fredericksburg was fought. Upon the call for volunteers to cross the Rappahannock and clear the opposite

tarian Association. He settled in the village of Geneva on the Fox River, where he had preached several times while still a farmer, and in 1842 was chosen pastor of the society that he gathered. The church building was dedicated in 1844. Mr. Conant preached the sermon, Mr. Harrington, of Chicago, offered prayer, and Arthur B. Fuller, then teaching school in a neighboring town, took the rest of the service. Mr. Conant remained minister of this society for sixteen years, and in the mean time carried on missionary work throughout Northern Illinois and Southern Wisconsin.

In 1857 Mr. Conant was called to Rockford, Ill., another church in his large circuit; and he remained there until he enlisted in July, 1861, as chaplain of the Nineteenth Illinois Regiment. He saw active service at the front with his regiment, and won undying fame for his devotion to duty and to the needs of the men under his charge. At the battle of Murfreesboro he was unwearying in his care of the wounded, and for two weeks after labored unstintedly in the hospital. Exposure and exertion brought on illness, and he died in the hospital, February 7, 1863.

bank of the enemy's sharpshooters, Chaplain Fuller stepped forward, notwithstanding the fact that he had been discharged from all obligation to serve, so that, if captured, he could not expect to be exchanged, and, if killed, his widow could not expect a pension. He wore the uniform of a staff officer, which made him a special mark for the sharpshooters. Nevertheless, he volunteered, and crossed the river as a private, musket in hand. Hardly had he landed when he was instantly killed, December 11, 1862.

His life, written by his brother, Richard F. Fuller, was published in Boston in 1863, and an admirable sketch of his career, written by Colonel T. W. Higginson, appears in the Harvard Memorial Biographies.

Two other Unitarian ministers died in the service. (1) George Washington Bartlett, was born at Litchfield, Me., February 19, 1828. He graduated at Bowdoin College in 1854, and from the Harvard Divinity School in 1857. He was minister of the church in Augusta, Me., 1858 to 1860, and in the first year of the war went to the front as chaplain of the Fourteenth Regiment of Maine Volunteer Infantry, with which he served a little more than a year. In 1864 he was commissioned chaplain of the First Maine Volunteer Cavalry, and while attending to the wounded on the field was killed at the battle of McGee's Mills, June 2, 1864.

(2) Gerald Fitzgerald was born in Troy, N.Y., September 6, 1835. His father was a Catholic lawyer in Washington, D.C., and the son came under the influence of Moncure D. Conway, minister of the Unitarian church in that city, and was by him induced to enter the Harvard Divinity School, where he graduated in 1859. He proved himself a youth of temperamental audacity, of social charm and sparkling intellect. He was never settled in a parish, for at the beginning of the war he was ordained in the Divinity School Chapel in order that he might serve as Chaplain of the Twelfth Massachusetts Regiment. Before the regiment left for the front, however, Colonel Webster was obliged to say to Fitzgerald that his unconventional methods and unorthodox speech rendered him unfit for service as a chaplain. Nothing daunted, he enlisted as a private and shouldered a musket. A year later (September 2, 1862) he was commissioned lieutenant in the Second Massachusetts and was killed at Chancellorsville, May 3, 1862.

The position of an army chaplain is an exceedingly difficult one, and most ministers fail in it. In an enterprise where every energy is bent to achieve military success, he, alone of all his comrades, has no definite duties, and is apparently a superfluous person. Only men of marked personality, broad sympathies, and untiring devotion can succeed in this office. The very marked success achieved by the ministers who went from Unitarian pulpits into the service during the Civil War has always been a matter of just pride in the Unitarian ministry.

In addition to the four ministers who died in the service, the following thirty-seven ministers served as chaplains: Charles Babbidge, Twenty-sixth Massachusetts; George S. Ball, Twenty-first Massachusetts; Stephen Barker, First Massachusetts Heavy Artillery; Charles J. Bowen, hospital, Baltimore; Stephen H. Camp, United States Colored Infantry; Charles T. Canfield, Thirty-sixth Massachusetts; William H. Channing, hospital, Washington; Warren H. Cudworth, First Massachusetts; Gilbert Cummings, Fifty-first Massachusetts; E. M. Fairchild, Thirty-fourth Massachusetts; Jacob G. Forman, Lyon Regiment, Missouri; Daniel Foster, Thirty-third Massachusetts; William D. Haley, Seventeenth Massachusetts; Edward H. Hall, Forty-fourth Massachusetts; Augustus M. Haskell, Fortieth Massachusetts; Robert Hassall, Fiftieth Massachusetts; George H. Hepworth, Forty-seventh Massachusetts; Thomas D. Howard, Seventy-eighth U.S. Colored Infantry; Charles A. Humphreys, Second Massachusetts; Sylvan S. Hunting, Twenty-seventh Massachusetts; John C. Kimball, Eighth Massachusetts; Joseph F. Lovering, Seventeenth Maine; Samuel W. McDaniel, Thirty-fourth Massachusetts; Milton J. Miller, One Hundred and Tenth Ohio; John F. Moors, Fifty-second Massachusetts; Charles Noyes, Draft Rendezvous; Ephraim Nute, First Kansas; John Pierpont, Twenty-second Massachusetts; William J. Potter, camp at Alexandria; William G. Scandlin, Fifteenth Massachusetts; Carlton A. Staples, Engineer Corps, Missouri; Edwin M. Wheelock, Fifteenth New Hampshire; Leonard Whitney, Eleventh Illinois Cavalry; Francis C. Williams, Eighth Vermont; Martin W. Willis, Fourth New Hampshire; Edmund B. Willson, Twenty-fourth Massachusetts; Augustus Woodbury, First Rhode Island; George W. Woodward, Forty-fourth Illinois. Fourteen of these comrades were still living at the date at which this record ceases (1900). Thirteen are commemorated in the articles or notes in these volumes. The majority of the remaining ten entered secular pursuits after the war.

In addition to the ministers who served as chaplains, a considerable number of men who either before or after the war were Uni-

tarian ministers enlisted in the Union armies. A complete list is impossible, but the following ordained ministers are known to have had an honorable army record:—

William B. Greene, ord. 1845, Colonel Fourteenth Massachusetts; Thomas Wentworth Higginson, ord. 1847, Captain Fifty-first Massachusetts, Colonel U.S. Colored Infantry; George F. Noyes, ord. 1858, Bvt.-Colonel U.S. Infantry; John Savary, ord. 1861, Private Forty-seventh Massachusetts; Henry Stone, ord. 1861, Captain First Wisconsin, Lieut.-Colonel U.S. Colored Infantry; James K. Hosmer, ord. 1860, Corporal Fifty-second Massachusetts; Edward I. Galvin, ord. 1863, Lieutenant Forty-second Massachusetts; William E. Copeland, ord. 1866, Private Forty-fourth Massachusetts; J. Edward Wright, ord. 1866, Private Forty-fourth Massachusetts; Arthur M. Knapp, ord. 1868, Private Forty-fourth Massachusetts; Edward A. Horton, ord. 1868, Landsman U.S. Navy; Benjamin F. McDaniel, ord. 1869, Private Eighty-first Pennsylvania; David P. Muzzey, ord. 1869, Lieut.-Colonel Third Massachusetts Cavalry; George A. Thayer, ord. 1869, Captain Second Massachusetts.

WILLIAM HENRY FURNESS

1802–1896

William Henry Furness was born in Boston, April 20, 1802, and died in Philadelphia, January 30, 1896. He was prepared for college at the Boston Latin School in intimate companionship with Ralph Waldo Emerson. In 1820 he graduated at Harvard College; and with four classmates, who afterward won high distinction in the Unitarian ministry, he entered the new Divinity School. These five classmates—Furness, E. S. Gannett, Calvin Lincoln, E. B. Hall, and Alexander Young—maintained close companionship throughout their careers. Furness was long the sole survivor of his college class and the oldest graduate of his college. He finished his work in the Divinity School in

1823. "I preached my first sermon," he wrote in the sermon preached on the fiftieth anniversary of his ordination, "in the fall of 1823 in Watertown, Mass.; and then for a few months I preached as a candidate for settlement in churches in Boston and its vicinity needing pastors. Kind and flattering things were said to me; but I put little faith in them, as they came from many relatives and friends that I and mine had in that quarter, and their judgment was biassed by personal affection. I was strengthened in my distrust when friends, fellow-students, and fellow-candidates were preferred before me. I never envied them their success. . . . In May, 1824, I gladly availed myself of the opportunity that was offered me of spending three months in Baltimore as assistant to Mr. Greenwood." It was this visit to Baltimore that brought about an invitation to spend a Sunday in Philadelphia, on his way home, and to preach for the society which Dr. Priestley had organized in 1796, and which had maintained its organization for twenty-nine years without a minister. The society at once invited him to become pastor. "I was surprised and gratified," he wrote in the same sermon already quoted, "when, upon the eve of my departure, I was waited upon by a committee of four or five. I have had a suspicion since—so few were the members of the church then—that this committee comprised nearly the whole church meeting from which they came; and they cordially invited me to return and become their pastor. As I had come a perfect stranger, and there were no prepossessions in my favor, I could not but have at the very first a gratifying confidence in this invitation. . . . My ordination was delayed some months by the difficulty of obtaining ministers to come and take part in it. It was a journey then. But it is pleasant now to remember that with the two Wares, Henry and Will-

iam, and Dr. Gannett, came one of the fathers, far advanced in years, the venerable Dr. Bancroft, of Worcester, to partake in the exercises of the occasion." This installation took place January 12, 1825; and Mr. Furness continued minister of the society for seventy-one years. For fifty years he held the sole responsibility, and after 1875 he held the title of pastor emeritus. He never went to Europe, and his exchanges were very few. After he had written fifteen hundred sermons, he "stopped counting them." Within three years of his coming to Philadelphia the congregation had so rapidly increased that a fine, commodious church was built, in which Dr. Furness preached until the conclusion of his active ministry. Combining a sunny temperament with winning manners, he dispersed prejudices and antagonisms by simply ignoring them. "He was," says Dr. Ames, "a poetic man in a somewhat prosy city," and so he did much to quicken the æsthetic sense of the community, to promote taste for the fine arts, and to stimulate an interest in the enrichment of common and household life, even among thousands who never heard his name.

As a preacher and theologian, Dr. Furness occupied a unique position. All his work was profoundly individual. He entered his ministry at the time when the Unitarian controversy was at its height, but he could not be controversial. Dr. George Putnam wrote of him: "Other ministries have been more effective, as the multitude measures efficiency, dealing with large crowds, using more complex agencies, and touching society at more numerous points of interest and with intenser action; but within its own sphere it has dealt with a profoundness and fidelity nowhere else surpassed, with the soul's greatest interest,— uncompromising in its loyalty, but true and right always,

taking the highest ground, always searching, quickening, soothing, sanctifying to heart and conscience, a lifelong dispenser of Sermons from the Mount." Dr. Furness had every personal grace. His face was animated and attractive, his voice remarkable for sweetness and depth, his reading profoundly impressive, and his written style rhythmic. Though the opinions he advocated were unpopular, the simplicity and refinement of his manner and the devotional appeal in his conduct of the worship compelled even opponents to listen to him.

He was an untiring and enthusiastic student of the life of Jesus Christ in the four Gospels, unfolding in sermon after sermon the moral grandeur and spiritual beauty of the character of Jesus. No minister in Christendom did more to penetrate the heart and life of the Master and open its riches to the sympathy and acceptance of man. On the story of the four Gospels he dwelt with the earnest zeal and affectionate faith of a disciple and the enthusiastic appreciation of an artist. His studies found utterance, not only in his sermons, but in a succession of significant books. In 1836 appeared "Notes on the Four Gospels"; in 1838, "Jesus and his Biographers"; in 1850, "The History of Jesus"; in 1859, "Thoughts on the Life and Character of Jesus of Nazareth"; in 1864, "The Veil Partly Lifted." In all these he set forth the historical validity of the Gospels and the naturalness of Jesus. "His greatest service," wrote Mr. Chadwick, "was his substitution of the personal Jesus for the official Christ. No painter ever painted the Madonna with a more reverent hand." He held the miracles of the New Testament to be historically true, but at the same time entirely natural events, showing what was possible to humanity at its best. His influence in these directions was probably out of all proportion

with the amount of assent accorded to his thought. His spiritual genius was more apparent than his literary judgment.

Dr. Furness's political attitude showed equal independence. He was one of the earliest and most outspoken of the friends of the slave. It has been said that he had but two themes,—the man of Nazareth and the man of Africa. From the time in which he took part in the great anti-slavery meeting in New York in May, 1850, until the end of the Civil War, whoever entered the Unitarian church in Philadelphia was sure to hear an anti-slavery sermon. Yet he was not an agitator or reformer by choice. He simply could not hold his peace.

Dr. Furness was one of the first of American scholars to study German literature, and co-operated with his intimate friend, Dr. Hedge, in publishing translations from the most eminent prose-writers of Germany. The most considerable piece of work he did in this connection was the translation of Schenkel's "Character of Jesus." He was, too, one of the most skilful and devotional of hymn-writers. Whatever may become of his theological opinions, his hymns, such as "Slowly by Thy Hand Unfurled," and "Feeble, Helpless, how shall I," will be sung for many generations.

His old age was beautiful, because it was the tender evening of a bright and cheerful day. He seemed destined never to grow old, and continued working until the last day of his nearly ninety-four years.

Dr. Furness was married in 1825 to Miss Annis P. Jenks, of Salem; and they lived together almost sixty happy years. Their four children have done honor to their parentage.

For Dr. Furness's life and work see the volume containing the exercises at the meeting of the First Congregational Society of Philadelphia, January 12, 1875, with the discourse delivered by Dr. Furness on the fiftieth anniversary of his ordination, Philadelphia, 1875; Putnam's Singers and Songs of the Liberal Faith, pp. 180–185; the

Unitarian Review, February, 1875 (article by C. G. Ames); the *Nation*, February 6, 1896 (article by J. W. Chadwick); the *Critic*, February 8, 1896; the *Athenæum*, February 8, 1896; the *Unitarian*, March, 1896; the *Harvard Graduates' Magazine*, June, 1896 (article by C. G. Ames); the *Christian Register*, February 6, 1896 (article by J. W. Chadwick); Proceedings of the American Philosophical Society, vol. i., 1900; Allen's Sequel to our Liberal Movement, p. 37.

Dr. Furness's publications include: Remarks on the Four Gospels, Philadelphia, 1836; Jesus and his Biographers, Philadelphia, 1838; Domestic Worship, Philadelphia, 1840; A History of Jesus, Boston, 1850; Schiller's Song of the Bell, a new translation, Philadelphia, 1850; Discourses, Philadelphia, 1855; Julius, and Other Tales from the German, Philadelphia, 1856; Thoughts on the Life and Character of Jesus of Nazareth, Boston, 1859; Gems of German Verse, Philadelphia, 1860, plates (translated by W. H. Furness, F. H. Hedge, W. M. Thackeray, H. W. Longfellow, and others); The Veil Partly Lifted and Jesus becoming Visible, Boston, 1864; Schenkel, Daniel, The Character of Jesus Portrayed, etc., translated from the German, with introduction and notes, Boston, 1866; The Unconscious Truth of the Four Gospels, Philadelphia, 1868; Seiler, Emma: The Voice in Singing, translated from the German by [W. H. Furness], Philadelphia, 1868; Jesus, Philadelphia, 1871; Seiler, Emma: The Voice in Speaking, translated from the German by W. H. Furness, Philadelphia, 1875; The Power of Spirit Manifest in Jesus of Nazareth, Philadelphia, 1877; Jesus, the Heart of Christianity, Philadelphia, 1879; The Story of the Resurrection of Christ Told Once More, with Remarks upon the Character of Christ and the Historical Claim of the Four Gospels, Philadelphia, 1884; Verses (translation from the German) and Hymns, Boston, 1886; Pastoral Offices, Boston, 1893; The Gospels Historical, and Other Sermons, 1895; Sermons, gathered by his children, Philadelphia, 1896. See also the Index of the *Christian Examiner*, to which he contributed ten articles.

EZRA STILES GANNETT

1801–1871

On the fourth day of May, 1801, the boy was born in Cambridge to the Rev. Caleb Gannett, steward of Harvard College, and Ruth Stiles, the daughter of the president of Yale, and named, for his mother's father, Ezra Stiles Gannett. It was a grave Puritan home into which he was born, where duties and dignities abounded more than sympathies and grace. The father's character probably gave the boy exactness and balance of mind, justice, and clinch on convictions; the mother's gave impulse, enthusiasm, and tendencies to self-

distrust; humor and poetry, probably, from neither; reverence, conscientiousness, and a practical intellect, from both. The mother died when he was barely seven years old, but her touch seemed on him still, guiding him toward his life-work; for his child's chronicle of Sunday sermons runs back to an era when the mother's hand records for him the first few texts. Through Andover and Cambridge schools he found his way, fifteen years old, to college. The glimpses of him on the way show a bright, serious lad. In college four hours a day of study gave him the first honors at graduation in 1820. And then, along with his chum, Benjamin Kent and William Furness and Calvin Lincoln,—his three best friends among the classmates,—he chose the ministry for his life-work.

In the Divinity School he must have added to his reputation for bright seriousness; for one October day, soon after finishing the course, Dr. Channing, Boston's leading preacher, knocked at his door. He came to ask him to preach half the time for him. In fifteen services he ministered, and then the parish gave the call; and the young man stood as colleague by Dr. Channing's side in the Federal Street meeting-house. His first sermon, as he faced the people now his own, fell on July 4, 1824, and had for text, "Receive us; ye are in our hearts to die and live with you." That word he kept.

All a young pastor's first difficulties he knew well: the parish calls; the Sunday-school, then a new problem; the sermon-struggle, with late night-hours; the vestry meetings; the "occasional discourse" before the city's charitable societies; the early failures, when he tried to speak extempore. Often his heart sank in him,—he there by Channing's side! And yet his real success was real and deep. His people's eager action showed it so, when, after some three years,

an urgent New York call came, tempting him to service at that outpost.

For he was getting known as one who could do more than parish work. In 1824 the Unitarians were still unorganized. But the very next May saw the American Unitarian Association come into being, mainly by the impulse of the younger men, the older lending little aid for fear the movement would become a sect. Dr. Channing was among the doubters. His boy-colleague, on the other hand, is said to have drawn up the simple constitution, and was chosen secretary, an office he held the hard first six years. "His whole soul is in it," wrote Henry Ware. Those very years were the hottest years of the Unitarian Controversy. He was too young to take part in the literature of it; but, with all the young man's zeal to defend and extend the faith, he started in Boston the publication of tracts, and in the suburban parishes, "auxiliaries." In vestry talks he often practised the argument, and once or twice a year in the pulpit would allow himself the set sermon on the theme. Channing also wrote little upon it, but every word of his told; and it was "Channing Unitarianism" which the colleague preached and, as secretary, tried to organize into a missionary church. Combining enthusiasm, logic, and practical judgment, he was by nature an organizer. Thus, in 1834, it was again his shaping pressure which led the Boston Unitarians to form their second large association, the "Benevolent Fraternity of Churches," to support and spread the ministry-at-large among the city's poor, begun by Dr. Tuckerman; and, again, he took the workman's post of secretary. "You were made for action almost without intermission," wrote Dr. Channing from his summer quiet in Newport.

Twelve years of such toil by day and by night broke the worker down. Just before he knew what it was

doing to him, he married Anna Linzee Tilden, of Boston (October 6, 1835). Even this uplifting failed to save him. The six months' home was sadly closed; and the sick man escaped to Europe, the young wife following. Then came a long two years of travel, made possible by his people's kindness. Slowly the days brightened with a growing hope of recovery. The last few months were spent in London, where the freshened preacher startled the staid Unitarian pulpits with an extemporaneous eloquence that sent him home with fame.

Home, and, of course, to work. The very first summer after the return there came "the longest night I think I ever passed." That night left him a cripple for life. The paralytic stroke affected the right leg, whose power, except to suffer, was forever gone. Henceforth two short hand-crutches were his companions everywhere. Their click, and his quick, swinging leap between them, made him well known in the city streets. "It is Dr. Gannett on his canes." The infirmity became a fixed condition of his life, far past complaint, past even thought. He stopped at nothing for it, neither State House cupola nor mountain climb. It seemed to have almost given him, rather than robbed him of, a limb. Three years later a second warning came,—the warning whose third coming, as he knew, was usually its last.

But now it seemed as if the main work of his life began. The new home was in Bumstead Place, a little niche off Tremont Street, one of the country nooks then hiding in the city's heart. In his first limping days he took in charge an infant magazine, ancestor of the *Unitarian Review;* and, before yielding this to other hands, he was coeditor of the *Christian Examiner.* The age of lectures had begun; and the first lame winter the church was crowded to the pulpit-

stairs with listeners, listening two hours long to lectures on Unitarian doctrine. Sometimes the oil lamps went out before the audience. White-haired ministers, then students, long recalled their eager walks from Cambridge to hear him; for he had fairly won the secret of extempore speech. And honors came: in 1842 he gave the "Election Sermon"; in 1843, the "Dudleian Lecture"; and in this year Harvard made him Doctor of Divinity. "In all honesty it makes me feel ashamed, when I think how little I deserve it," the Journal says. In 1842 Dr. Channing died. He had long before withdrawn from active labor in the church, so that the death added a new sense of responsibility, but hardly new work-burdens, to the man now left alone in the high-staired pulpit.

And "Channing Unitarianism," in a sense, was passing, too. A new thought was in the air. They called it "Transcendentalism," for it transcended all evidences based on sense. Young Emerson and Parker were its prophets. Its emphasis was on the Soul, the present inspiration, the God immanent. The Soul had its own sufficing intuitions of God, Duty, Immortality. Jesus was "the one man true to what is in you and me." It was Channing's thought in blossom; but it *was* in blossom, and much of the thought of 1824 was vanishing. Therefore, Unitarians who still held that earlier thought—and these were the large majority—rose up in alarm. Theodore Parker, who declared that this was "Christianity," was put under ban, so far as Unitarians could ban,—that is to say, the ministers, with two or three exceptions, refused exchange with him, and thus transferred him from the country pulpit to large city halls, whence his word went forth, a word of might, for years. Mr. Gannett championed the elder doctrine as sturdily as Mr. Parker championed the heresy, yet both spoke

out so manfully that each kept the other's trust. Parker once said, "I would as soon leave my character with Dr. Gannett as with any man living." And, when he went away to die, one of his little good-bye notes found its way, "with earnest gratitude," to Bumstead Place. No trait in Mr. Gannett was more marked than honesty of mind. In all discussion, private or public, it was part of his own case to state the other side at its best. His instinct for fairness gave him name and made chivalric anecdotes. And, more, it kept him always a true liberal in spirit, considerate to young radicals and watchful of their rights, though in his own theology he remained to the end conservative, and grieved over the changing thought. His early vision was his latest. "Positive Christian faith" for him always included faith in Christ's revelation. Once, looking back over forty years of ministry, he thus summed up his four familiar emphases: self-consecration, the basis of religious character; faith, a positive, definite belief respecting God, Christ, a miraculous revelation and its authentic record; righteousness, as essential to an experience of the life eternal; and, "grandest, holiest, dearest theme of all," the possibility and joy of close communion between the human soul and God.

The work drove on, hindered, but not stopped, by the aching nerves, the dyspepsia, the depressions, which made him often feel, "My work in life seems not to have been done, but to be past being done!" He read but little, and he wrote no books; but the seventeen hundred and fifty sermons left behind him, to say nothing of the piles of sermon-abstracts and lectures spoken without manuscript, tell of one industry. Not the chief, however, for in the "pastor's" labors he was always more abundant. Saturday night for sermons, but the week for services of love and for his people in

their homes. The more public record shows him president of the American Unitarian Association (1847–51), of the Benevolent Fraternity of Churches (1857–62), overseer of Harvard College (1835–58). He gave the "Convention Sermon" (1848), the address to the alumni of the Divinity School (1850); for five or six winters took many a cold ride about New England, giving lyceum lectures; was in request for dedication and ordination services, and, as the gray hair whitened, especially for the ordaining prayer. "No one else so filled up our idea of the reverend Father in God." Meanwhile the population was ebbing far away from the old meeting-house on Federal Street, leaving it stranded among warehouses. At last the hour came to preach the farewell sermon there, and, at the end of 1861, to dedicate the beautiful new church on Arlington Street, opposite the Public Garden.

And now it was war time. Peace, temperance, education, and many forms of charity,—these were the "causes" which Dr. Gannett served all his life. But in the long anti-slavery struggle he had taken little part. With his whole soul he hated slavery, and spoke strong, solemn words against it. But he was too profoundly a peace-man to be an Abolitionist, his clear head foreseeing war as the result of the Northern abolition policy. He was too profoundly a lover of order and government to face peaceable disunion and its consequences,—consequences which to him included slavery made more hopeless rather than emancipation. Only inch by inch he yielded this position. "God save us from disunion! I know that slavery is a political and a moral evil, a sin and a curse; but disunion seems to me to be treason, not so much against the country as against humanity. The curse would not be removed, the evil would not be abated, no one would be benefited by it." This in an 1850 sermon. In 1854, "Union may cost us

too much." After John Brown's deed, "The maddest attempt ever made by one of the noblest of men." To the very last he recoiled. And, when the war began, no war sermons rang from his pulpit, no young men of the parish were urged to enlist. "Remember God! Remember God!" was his one constant message to his people through the dark hours and the bright of those four years. With intense interest he watched and waited as slavery perished and the nation's unity survived. In such war work as his conscience allowed he labored strenuously. On the bronze bas-reliefs of the Soldiers' Monument on Boston Common his face appears in the Sanitary Commission group; and the Freedmen's Aid Society had all his heart,—it was "the great charity of the age," he said.*

At the end of the war the good people, whose offers to increase his salary had been again and again refused, delayed his resignation by sending him again to Europe; and a summer there enabled him to struggle on a little longer through increasing weakness and depression. The new task he now undertook was to teach in a new theological school, extemporized by some of the Boston ministers. The old man taught the young men their "systematic theology," or "the truths of religion," as he preferred to call it. Whatever doctrine he taught, he taught them his humility and liberality of mind. To him, as one of the Fathers of the Church, it fell to give the semi-centennial address at the Cambridge Divinity School in 1867, in it once more illustrating his double loyalty to the old Unitarian beliefs and to the old Unitarian principle of freedom in belief. In December, 1868, the note of resignation, the last of many

*Dr. Gannett and Dr. Dewey were long pilloried together by the Abolitionists for certain utterances (perhaps with justice) attributed to them. What is said above hints their real position, and its justification to themselves. It was a position and a reasoning typical of many other noble men of the time; and a much longer explanation of it, with quotations, is given in the Life of Dr. Gannett, pp. 284–310.

written, was sent; but still the friends said, No. So one more little journey south and west, and one more year of struggling work, and then, with a sad heart, as of one who had failed to do, at last the old man yielded up the active charge of his society. As "senior pastor" he still served in homes, and now and then in church, for a few months longer,—months slowly brightening as his heart accepted the necessities of age, so long resisted. On June 25, 1871, he preached all day to his people, in the afternoon a new sermon on "Constant Growth in the Religious Life." Then came a happy summer in the hills,—a summer whose days he seemed to spend endearing himself to friend and stranger there. Home again in August. One Saturday night, the 26th of that month, he took the cars to go to Lynn, still on a preaching errand. Another train dashed on them from behind. And then the bruised body was laid to rest in Mount Auburn, and many hearts in many homes were sorrowing.

There were memorial services here and there, and in their newspapers men of other faiths were glad to tell their reverence for his life. And for a few weeks, wherever in New England Unitarians met, anecdotes of Dr. Gannett were apt to mingle with their talk,—anecdotes of his humility, his conscientiousness, his quick confessions of wrong, following some word too quickly spoken, his quaint bits of asceticism, his painstaking niceties of deed, his impetuous eloquence, his zeal for the faith, his love for the "brethren," his unending self-forgetfulness, and of

> "That best portion of a good man's life,
> His little, nameless, unremembered acts
> Of kindness and of love."

"Body, soul, and spirit, 'as much as in him was,' he did the work of an evangelist in the city for nearly

half a century, in word and act." Wherever he was seen passing with his rapid step, jumping along on his two canes, men felt the presence of the sense of duty.

For Dr. Gannett's life and work see a Memoir of Ezra Stiles Gannett, by his son William C. Gannett, Boston, 1875.

Also see the *Monthly Religious Magazine*, November, 1871; the *Christian Register*, September 2, 9, 26, October 14, 1871; the *Liberal Christian*, September 2, 9, 1871; *Monthly Religious Magazine*, vol. xlvi., pp. 502, 552; Memorial and Biographical Sketches, by J. F. Clarke, pp. 187–196; Services in Memory of Rev. Ezra Stiles Gannett, D.D., Boston, 1871; and many references in Cooke's Unitarianism in America, and all works relating to the Unitarian movement.

The list of Dr. Gannett's printed sermons, addresses, essays, and contributions to periodicals, covers nine pages at the end of the Memoir by W. C. Gannett, and attests his extraordinary industry and the wide range of his interests and sympathies.

EDWARD CHIPMAN GUILD

1832–1899

Edward Chipman Guild was born in Brookline, Mass., on the odd day, February 29, 1832. His father was Benjamin Guild, his mother Eliza Eliot; and from both of them he inherited those refined and elevated tastes which come in perfection only through generations of high thinking and feeling.

At his father's house he was surrounded by an atmosphere of culture and refinement, the visitors there being the distinguished men and women of the day. A few quotations from the reminiscences of his childhood, which he began to write shortly before his death, will give an idea of the influences with which he came in contact:—

"There were three influences which led to my forming the habit of desultory reading which has lasted all my life. One was that my father assisted William

Crosby in establishing himself as a bookseller in Boston, and I was permitted to take any book from the counter and read and return it as if it had been a circulating library. Another was the free use of Mr. Ticknor's library. A blank book was placed on his study table, and we young folks were allowed to take what we pleased, entering our names and the title of the book in the record book. Another was the use of the Athenæum Library."

"Another incident which helped to give me a taste for poetry was a gift from my aunt, Mrs. Ticknor, of a prettily bound copy of Wordsworth's 'Excursion,' which would go into my pocket. I had at this time a small camp-chair which I used to put under my arm, and go off by myself and read Wordsworth under a tree. I was too young to understand much of it, but the big words and the stately rhythm had a fascination for me. No doubt there was a good deal of affectation about it all, and I was in real danger of becoming a prig. But, if there is in a boy any touch of conceit and insincerity, it is at least something that it should be turned in the direction of high ideals and pure standards of taste. What was at first very largely affectation became, as my mind matured, a genuine and sincere love of poetry and literature."

When in later years he gave a course of lectures on lyrical poetry at the Lowell Institute, we are not surprised, but, remembering these early experiences, feel that the child was indeed father of the man.

Among the visitors at his father's house was Dr. Channing, whose church the family attended and by whom Edward was baptized. He was educated by private tutors and at private schools in Boston, and was graduated from Harvard College in 1853 and from the Harvard Divinity School in 1857. He was ordained at Meadville, September 22, 1859, and his first settle-

ment was over the Unitarian church at Marietta, Ohio.

He was settled at Canton, Mass., from 1861 to 1866, then two years at Ithaca, three years at Baltimore, and seven years at Waltham. Then followed some years in Europe, until in 1884 he returned to this country, and was settled at Brunswick, Me., for nearly ten years. He preached afterwards at Pembroke, Barnstable, and Pittsfield, and died in Boston, November 6, 1899.

Dr. Andrew P. Peabody once said that he thought the success of a minister was not to be measured by the number of people he could draw by his eloquence, but by the smaller number of those whom he had really helped to higher and nobler lives. Judged by this standard, Mr. Guild stood very high in his profession. He was never in any sense a popular preacher, but his words were an unfailing help to the life of the spirit, and his influence over many of his hearers was strong and enduring. This influence always extended beyond the bounds of his parish. This was particularly the case in Brunswick, where he entered heartily into the life of the town, and where he belonged to a literary club of the Bowdoin professors and their wives, and directed the reading of various clubs of girls. The friendships which he formed in each place where he was settled were continued long after his connection with the parish there was severed, and no one can tell the amount of good he did through his letters,* helping some of those to whom he wrote to a love and appreciation of our best writers in both prose and poetry, showing to those in sorrow and trouble the way to that "peace which passeth understanding," and, even by the way he had of idealizing his friends, helping to keep them up to the highest of which they were capable.

*See Letters of Edward C. Guild, Boston, 1903.

EDWARD BROOKS HALL

1800–1866

Edward Brooks Hall, son of Nathaniel Hall and Joanna Cotton Brooks (a lineal descendant of Rev. John Cotton), was born in Medford, Mass., on September 2, 1800, the third in a family of five children: Caroline (Mrs. Francis Parkman), born September 5, 1794, died August 1, 1871; Mary Brooks (unmarried), born August 13, 1805, died October 21, 1875; Nathaniel, born August 13, 1805, died October 21, 1875; Peter Chardon, born December 26, 1809, died June, 1871.

He was named from his maternal grandfather, the Rev. Edward Brooks of North Yarmouth, Mass. The characteristic of Dr. Hall's boyhood, which is recorded in every account of his life, is a love of play, and especially of all forms of outdoor sport. He was not a born student. But when he was fifteen years old, discovering that his mother had set her heart on his going to college, he at once changed his whole habit of life. In spite of the discouraging opinion of his teacher, Mr. Convers Francis, who was convinced he could not possibly get into college with the next entering class, he so concentrated his energies on the work in hand that in nine months he was fully prepared, and entered Harvard in August, 1816.

In college he took little part in the social side of student life; but the few friends he made there were intimate companions for life. Among these were his classmates, Rev. Dr. Furness, Rev. Dr. Gannett, and Rev. Calvin Lincoln. Dr. Gannett, speaking of Dr. Hall's intellectual characteristics, which began to manifest themselves during his college course, says: "He was one who grew, subjectively and relatively.

His mind was seldom rapid in its action. He did not seize upon conclusions, but approached them thoughtfully, even cautiously. His acquisition was not like the miner's, who strikes on sudden wealth, but more like the farmer's, whose early and late toil is rewarded by the harvest."

For a year after his graduation in 1820 he taught at Garrison Forest, about ten miles from Baltimore. He then returned to Cambridge to study for the ministry, graduating from the Harvard Divinity School in 1824, and in 1826 was ordained over the new Unitarian society in Northampton, Mass., where he preached for three years. In October, 1826, he was married to Harriet Ware, by whom he had six sons.

Dr. Hall's health broke down seriously in 1829, and he resigned his parish and went to Cuba. Greatly benefited by his stay there, he returned, and took charge of the Unitarian society in Cincinnati for nearly a year, and afterward formed a church in Grafton, where he was preaching when he received a call to the First Congregational Society in Providence, R.I., which he accepted, and was installed November 14, 1832.* Here his wife died in 1838. In 1840 he married Louisa Jane Park, by whom he had one daughter, Harriet Ware Hall, born September 15, 1841. Both survived him, his daughter living until March 18, 1889, and his wife until September 8, 1892.

It is with Providence that his name is identified. There his long ministry of thirty-four years bears abundant fruit in the lives of those he served and in the lives of their children and children's children. His

*At Providence Dr. Hall succeeded HENRY EDES, who was a graduate of Harvard in 1799, and minister at Providence from 1805 until 1832. He received the degree of Doctor of Divinity from Harvard in 1826, and died in 1851. It was during the ministry of Dr. Edes that the First Congregational Church in Providence, without schism or debate, passed from orthodox into Unitarian fellowship.

life is wrought into the growing organism of the community in many ways. The First Congregational Church is still known as Dr. Hall's church. A stranger in the city, inquiring after its location, would find it most readily by that name.

In estimating the quality and measure of Dr. Hall's influence, after an interval of nearly thirty years, his work as a parish pastor would be placed first. It has been well said of him that he took the pastoral view of every subject, and belonged rather to the Ware school of practical pastors than to the Channing school of preaching philosophers. His chief instrument of service was in his intimate knowledge of the individual lives of his people.

His preaching was direct and simple, very rarely controversial. But, whenever he took a stand on any controverted question, he was absolutely fearless,—a plain-spoken advocate of temperance, anti-slavery, and peace, and a strenuous opponent of the death penalty. His peace principles, however, were broad enough to permit him to advocate the vigorous prosecution of the war for the suppression of the Rebellion. Two of his sons served their country at the front.

Theologically, he was a conservative Unitarian; but he was never a harsh critic of those who differed from him in theological opinion, either those of the old orthodoxy or of the young radicalism. "I believe I hold the truth," he once said. "At least, I cannot see things differently; but I know that I am fallible, and that others may have got hold of some truth which I have not."

His congregation steadily grew, and became one of the largest in the city. He was especially attractive to young men, and it is significant that eight young men from the First Congregational Church were led by his preaching to enter the ministry.

His interest and influence were by no means confined to his own church and his own community. The more general issues of the intellectual and spiritual life of America enlisted his wise sympathy and practical insight, and recognition of his services in these fields came from many directions. From 1841 to 1866 he was a trustee of Brown University. In 1848 he received the degree of Doctor of Divinity from Harvard University, and at a still later date a professorship of mathematics and astronomy founded at Antioch College, Ohio, by donations from citizens of Providence was named the Hall Professorship in his honor. In 1850 he served as delegate to the World's Peace Convention at Frankfort, Germany. In 1858–59 he was president of the American Unitarian Association.

In November, 1865, increasing infirmity led him to resign his pulpit, the resignation to take effect the following May. He died Saturday, March 3, 1866. At the funeral services, which were held in the church, the list of pall-bearers included the bishop of the Episcopal diocese of Rhode Island and the ministers of the First Baptist, the First Universalist, and the Methodist Churches, and of the Society of Friends.

Dr. Hall's publications were as follows: What is it to be Unitarian? Boston, 1832; Fear as a Religious Principle, Boston, 1832; Old Age, Boston, 1835; The Atonement, Boston, 1835; Discourses on History of First Congregational Church, Providence, 1836; Scripture Doctrine of Good Works, Boston, 1836; Hymns for Social Worship and Private Devotion, Providence, 1837; The Atonement, Boston, 1839; Death of President Harrison, Providence, 1841; On the Death of William Ellery Channing, Providence, 1842; Address before Rhode Island Peace Society, Providence, 1844; Address before Children's Friend Society, Providence, 1845; On the Death of Hon. Henry Wheaton, Providence, 1848; Memoir of Mary L. Ware, Boston, 1853 (four editions); Address at Dedication of New Divinity Hall, Meadville, Pa., 1854; Discourse on Jno. Howland before Rhode Island Historical Society, Providence, 1855; The Pleasures and Vices of the City, Providence, 1856; Sermon resigning Pastorate of First Congregational Church, Providence, 1865; Sermons, with Memoir, Boston, 1867. Dr. Hall contributed no less than fifty-four articles to the *Christian Examiner*.

For Dr. Hall's life and work see Memorial of Edward B. Hall, Providence, 1867, and *Christian Examiner*, vol. 80, p. 385 (article by E. S. Gannett), and *Christian Register*, March 10, 1866.

NATHANIEL HALL

1805–1875

Nathaniel Hall was born in Medford, Mass., August 13, 1805, son of Nathaniel and Joanna (Brooks) Hall. He entered early into a business life, but a strong inward impulse turned him toward the ministry; and at last, through the kindly guidance in his studies by Rev. Andrew P. Peabody, he found his way into the Harvard Divinity School in the class of 1834. Upon his graduation he was sought by three societies, but accepted the call from the Dorchester First Parish, where on July 16, 1835, he was ordained as pastor, and colleague to Rev. Thaddeus Mason Harris, D.D. He succeeded to the entire charge of the parish in October, 1836, and remained in its service until his death, on October 21, 1875.

In his first sermon he tells how the heavenly vision lured him into the service of the Master: "The vision went by me in childhood's morning, and I knelt before it. I saw it from amid scenes of secular occupation,—saw it, and hailed it. Now I embrace it, and realize it here." In this first sermon, also, he prophesied his whole career by saying that he recognized his duty to be "to preach plainly, earnestly, boldly, and tenderly"; and this path of duty no one ever followed more faithfully. His delicate refinement of feeling and his quick sympathies made him desire to speak tenderly; his supreme conscientiousness made it natural for him to speak boldly; his deep convictions compelled him to speak earnestly; and, with his transparent purity of motive and life, he could not speak otherwise than plainly. The general public noted chiefly his plainness and boldness, but his parish-

ioners were more impressed with his earnestness and tenderness. The times called for great plainness and boldness. In his early ministry there began the first mutterings of the irreconcilable conflict between freedom and slavery. And in his first anniversary sermon he says, "It has grieved me to the heart to know that I have caused dissatisfaction on the part of some, in that I have spoken plainly the truth concerning one of the exciting topics of the times. But it would grieve me much more, did I not feel conscious that I had been faithful to my convictions. I go at your bidding, whenever expressed; but, while I stay, I must speak plainly and boldly what I deem to be the truth." He thus alienated for a time some of his own people, but he lived long enough to prove the deep sincerity of his loyalty to freedom by giving a well-beloved son in its defence, and by personally ministering to the needs of the freedmen; and his later years were gladdened by the universal affection, not only of his parishioners, but of all who saw the absolute disinterestedness of his motives, the intense moral earnestness of his spirit, and the fearless fidelity of his obedience to the inflexible demands of his conscience. He could not be true to himself and neglect to show his people their transgressions or refuse to declare the whole counsel of God.

But though, while striking sturdy blows against evil and sin, he seemed at times to be wielding the hammer of Thor, yet the larger part of his life was a manifestation of the gentleness of Jesus and of his spirit of self-sacrifice, into which he entered so heartily that he would willingly have followed his Master to the cross. He was by nature modest and retiring and distrustful of himself. But, when he had the cause of humanity to champion or an ideal of duty to present, he rose above himself, and spoke with the authority

of conviction and the eloquence of a rapt enthusiasm. Then his eye lighted as with flames from some celestial altar, his whole countenance shone with a divine illumination, while his fervent utterance and graceful diction made wonderfully effective his presentation of the truth. Though he had failed to secure an academic training, he had the scholar's best outfit,—a consuming passion for the truth; and by his purity of sentiment, his fineness of feeling, and his poetic insight, he beheld more clearly the mysteries of religious faith than all the knowledge of the schools and all the subtleties of philosophy could reveal. Well did Mr. Frothingham say of him "For the scientific, critical, speculative aspects of belief, he cared little; for the humane, spiritual aspects of it he cared much. Hence his large tolerance of men whose opinions he did not share . . . and his disposition to penetrate beneath the letter of Scripture to its inner moral significance. He was a born Christian in the best sense of the word, . . . no priest by profession, but a minister of the gospel, and nothing else."

But more persuasive than his spoken or written word was the influence of his personality and his life. He radiated the beauty of holiness. His own unsullied purity made fascinating to others its reflections of heaven. His own artless simplicity made his piety alluring. His own humbleness of mind and lowliness of spirit made lordly the supremacy of his convictions. In society he conciliated all by his genial humor; but beneath the sparkle of his wit, the ripples of his smile, and the eddies of his mirth there was evident the smooth, steady, and deep flow of his zeal for truth and his love for humanity. So he made himself a pure river of the water of life, drawing daily refreshing from its springs in the mountains of God's holiness, flowing with ever-increasing fulness through

the plains of human experience, reviving the fruitless deserts of indifference, sending its waters of healing into every vale of sorrow, wreathing its lifted dews in benediction about every high endeavor, giving to drink of the water of life to every thirsty wayfarer, cleaving the desolate wastes of iniquity with the river of God, and at last pouring its full flood trustingly into the chasm of death, as he said in his last utterance, "I believe the good Father has for me in the spheres beyond a like work and a higher and holier power of service."

Dr. Hall's publications were as follows: Discourse preached to the First Church and Society in Dorchester, July 19, 1835; Discourse preached to the First Church and Society in Dorchester, October 30, 1836; Moral Resurrection, sermon preached at the ordination of Oliver C. Everett, etc., 1837; An Address delivered in Dorchester, April 7, 1842, at the funeral of Rev. Thaddeus Mason Harris, D.D.; Religious Forms and Observances, Boston, 1842; American Unitarian Association Tracts, first series, xxi., 185; Limits to Civil Obedience, sermon in Dorchester, January 12, 1851, on the Fugitive Slave Law; Discourse delivered in Dorchester on the Sunday succeeding the funeral of Robert Thaxter, 1852; Sermon preached in Dorchester, June 12, 1853; Righteousness and the Pulpit, a discourse preached in Dorchester, September 30, 1855; The Lord reigneth, a sermon preached in Dorchester, June 1, 1856; The Want: Individual, National, a sermon preached in Dorchester, April 16, 1857; Sermon preached in West Cambridge on the Sunday following the death of Rev. James F. Brown, 1858; The Iniquity, a sermon preached in Dorchester, December 11, 1859 (to this is appended a sermon with the title The Man, the Deed, the Event); Truth not to be Overthrown nor Silenced, a sermon preached in Dorchester, January 27, 1861; The Proclamation of Freedom, a sermon preached in Dorchester, January 4, 1863; Discourse delivered at the funeral of Rev. R. Pike, February 20, 1863; A Wreath of Song twined for May Day Festival and Fair, Dorchester, 1864; The Moral Significance of the Contrasts between Slavery and Freedom, a discourse preached May 10, 1864; Address given in Dorchester, June 19, 1864, commemorative of Walter Humphreys; Memorial of Edward Everett, a discourse preached in Dorchester, January 22, 1865; A Discourse on the Life and Character of Rev. John Pierpont, preached in Dorchester, September 2, 1866; Sermon preached in Dorchester on Sunday (October 8, 1866) following upon decease of Maria Cummins; True Unity of the Church, a discourse preached in the Church of the Second Parish, Worcester, February 10, 1869, on occasion of the installation of Rev. E. H. Hall; Discourse preached March 7, 1869, in the First Church, Dorchester; A Sermon preached in the Meeting-house of the First Church, Dorchester, June 19, 1870, being the two hundred and fortieth anniversary of the first assembling of the church for divine service after its landing in America; The Uncorrupted and the Incorruptible Statesman, a sermon occasioned by the death of Charles Sumner, preached in Dorchester, March 15, 1874.

For Dr. Hall's life see a Memorial of Rev. Nathaniel Hall, late Pastor of the First Church in Dorchester, Mass., Boston, 1876; Frothingham's Boston Unitarianism, pp. 189–205.

FREDERIC HENRY HEDGE

1805–1890

Dr. Hedge was one of the most learned Unitarian ministers of his time. In breadth of knowledge, perhaps, only Dr. Thomas Hill among those of his own household of faith was his equal. He was a man whose influence extended far beyond denominational lines, and in later life he was regarded by many as one of the foremost intellectual leaders of the age. His name and fame in the world would have been, undoubtedly, much greater but for the fact that the circumstances of our day have given a somewhat different type of mind the larger prominence. He was a mental giant of his class. That class, however, for the time being, does not hold the power of leadership which once belonged to it. The true measure of his stature can only be found when we compare him with the standards by which his life was shaped.

Dr. Hedge was born in Cambridge, Mass., December 12, 1805. In 1818 he went with his tutor, George Bancroft (afterward the famous historian), to Germany, where he spent five years in German schools. Returning to America, he entered Harvard College, and graduated in the class of 1825. In 1829 he was settled as minister of the church in West Cambridge (now Arlington, Mass.). In 1835 he removed to Bangor, Me., where he remained pastor of the Independent Congregational Society till 1850. His next settlement was in Providence, R.I., over the Westminster Congregational Church; and this terminated in 1856. In that year he accepted a call to the First Parish of Brookline, Mass. This last and longest settlement extended till 1872, a period of sixteen years.

One reason for his removal from Providence to Brookline was that this latter place brought him near to Cambridge. He was thus enabled to accept an appointment as non-resident professor of ecclesiastical history in the Harvard Divinity School, which position he held from 1856 till 1878. The next year after the beginning of his pastorate in Brookline, in 1857, he also became editor of the *Christian Examiner*, and continued in that office till 1861. Upon his retirement from the active work of the ministry in 1872 he removed to Cambridge, and became professor of the German language and literature in Harvard College. Ten years of service in this place ended his working career, save for the literary occupations which he still pursued, and some notable occasional addresses which he from time to time delivered.

He had married, in 1830, Lucy, daughter of Dr. Pierce, the minister of the Brookline church. This lady lived to help establish the home in Cambridge, and survived her husband a few months.

Dr. Hedge served for a time as president of the American Unitarian Association, having been elected to that office in 1849. He was a member of many learned societies and of various philanthropic organizations. Harvard conferred upon him the degree of D.D. in 1852, and that of LL.D. in 1886. He lived eight years after he gave up his professorship, and died in Cambridge, August 21, 1890, being then in the eighty-fifth year of his age.

Dr. Hedge was committed by his ancestry, it would seem, to a scholar's career; and Nature fitted him well for a life of studious toil. His father, Levi Hedge, was professor of logic and philosophy in Harvard College from 1810 to 1832. His grandfather, Lemuel Hedge, was a graduate of the college in the class of 1759, and was minister of the church in Warwick,

Mass. His mother, also, came of a scholarly line, as she was the grand-daughter of President Holyoke of Harvard. It may be worthy of remark that Levi Hedge, who was the second of six sons, and therefore not entitled to a college education by the traditions of the day, nevertheless, laid down the tools of the mason's craft, to which he had been apprenticed, and fought his own way to the professorship which he afterward attained. Something of his resolute quality we may find in his distinguished son.

Physically, Dr. Hedge, though not of large stature, was of unusually tough fibre; and he possessed a powerful frame. Thomas Carlyle, who had an almost unrivalled faculty for describing men, once applied to him an adjective which suggests, as well as any, the impression made by his personal appearance. Dr. Hedge had visited Carlyle, bearing a letter of introduction from their mutual friend, Emerson. Carlyle afterward wrote to Emerson:—

"Hedge is one of the sturdiest little fellows I have come across for many a day. A face like a rock, a voice like a howitzer, only his honest gray eyes assure you a little."

In his later years, at least, one would have said that the expression "little fellow" did not apply to him; for, though he was something short of the average height, a certain massiveness of build gave him an imposing presence. But "sturdy" well describes his outward appearance. He was like the oak, which is not lofty among trees, but wide-spreading, of large girth, and plainly possessed of unusual vigor and vitality. He was made capable of putting forth enormous energies and of enduring great hardships. He accomplished a vast amount of work; and he was called upon to endure much suffering, which he bore with singular fortitude and patience.

In youth he was a precocious student. At the age of twelve he was fitted for entrance to Harvard College. Being too young to enter, he was sent to Germany. Here he spent five years in various gymnasia. What he gained from this training, other than his proficiency in the language of the country, is not clear. The only fragment of autobiography he left behind him tells the story of this life in German schools. It was not a luxurious life, and he looked back upon it with no special gratitude or pleasure. It fitted him, however, to become in after-years the pioneer in introducing to American thought a knowledge of German poetry and metaphysics, one of the most important services he performed for his countrymen.

While in college, it was his supreme ambition to become a poet. This poetic strain in him, as we shall see, bore important fruit, though his youthful ambition was not directly fulfilled in his mature career. He was the poet of his class, and later, in 1882, the poet of the Phi Beta Kappa Society. At various times he published hymns, some of which will long survive in the collections used through all branches of the Church. Whatever was poetic in him, however, was soon turned to the enrichment of his prose.

His first choice of a profession was that of medicine; but, in deference to his father's wishes, he entered the Harvard Divinity School. Here he made the acquaintance of Emerson, with whom he soon became extremely intimate. The ways in which these two minds influenced each other it is, of course, impossible to trace; and the extent to which one modified the thought of the other it is difficult to measure. But in the nature of things their intercourse must have been mutually productive of profound results. Both men, it is true, were strongly individualistic; and neither of them was particularly receptive toward suggestions

from other minds. Hedge had the more imperious quality which goes with great intellectual strength. Emerson, of gentler habit, possessed that steel-like quality of resisting outward impressions in the maintenance of his own opinion which gentle natures sometimes show. Yet they could not have been so much together without affecting considerably each other's thought.

Hedge appears to have been the original leader in what became later the "Transcendental" movement. It was he who urged the establishment of a periodical to represent German idealism; and the plans were formed for such a publication, of which he was to have been the editor. But for his removal to Bangor the *Dial* would undoubtedly have appeared under his editorial care. In 1836 Emerson, Hedge, and Ripley formed what was known as the "Transcendental Club." But so important a member was the second of these three that, on the inside, it was commonly called the "Hedge Club." In those days, travel was so difficult as compared with the present time that a residence in Bangor put one out of immediate touch with affairs in Boston. For this reason (if for no other) the young minister of the church in Bangor became somewhat detached from the circle of ardent Transcendentalists. Most of these people drifted away from active sympathy and connection with the Church. In his comparative seclusion, Hedge developed a broader and saner position.

The church in Bangor was made up of a remarkably intellectual class of people; and the same may be said of the churches in Providence and Brookline, to which he afterward ministered. All these congregations were richly fed by him. Being not at all what is called a "popular" preacher, he attracted by his sermons the more thoughtful portion of the community; and

to such people the pulpit has seldom vouchsafed a more acceptable teacher and guide. While one or another literary project always claimed much of his time, he was one of the most faithful and conscientious of parish ministers. Always his sermons were models of careful preparation, and always he stood before his people to deliver the best message that deep reflection and painstaking industry could furnish. Never indifferent concerning the great controversies of the hour, nor silent about them, he dealt with them in such wise and reasonable fashion as to lift them above the realm of mere partisan strife. He was, for example, like Abraham Lincoln, an anti-slavery man, but not an Abolitionist,—a follower of Channing rather than of Garrison or Phillips. No one who knew what he was talking about would ever say that the attitude of either Channing or Hedge on that burning question was due to cowardice.

Through all these years of pulpit work he maintained a serene and lofty and exceedingly busy life. In 1847 the strain of his rather secluded life in Bangor led him to make a trip to Europe. The winter of 1848 he spent in Rome. George William Curtis was the companion of his travels, and it was during this journey that he made the visit to Carlyle to which reference has been made.

In speaking briefly of the main characteristics of the mind of Dr. Hedge, no doubt we should put first some mention of his great intellectual power. This more than anything else, perhaps, distinguished him from other men with whom he was associated. His instinctive or intuitive faculty for divining the truth in any given situation was not extraordinary. That help which the seer derives from the subconscious part of his mental organism, Dr. Hedge either could not so much command or did not care to invoke.

But his mind, considered as a machine which he himself could fully govern and direct toward the attainment of truth, was an instrument of great accuracy and tremendous force. His was the gift of philosophic demonstration rather than that of philosophic insight.

Together with this unusual ability to seek out knowledge there went, in his case, complete fearlessness. Great courage is in itself sometimes a source of weakness; and, if Dr. Hedge was subject to any prejudice that warped his judgment, it came from his scorn of counting the consequences. This may have given him, as it has given others, a kind of instinctive preference for the conclusion that runs counter to man's natural inclination. In part, this may explain his doubts as to the more commonly received forms of the doctrine of immortality. However this may be, as measured by intellectual standards, he was one of the greatest thinkers of his day; and he was, to an unusual degree, both free and fearless in the use of his extraordinary powers.

To the casual acquaintance the manner of Dr. Hedge was apt to seem brusque. Sometimes he was accused of being haughty and overbearing in his ways. But, though it is apt to be true of a man who thinks clearly and knows much that he does not "suffer fools gladly," yet Dr. Hedge was one of the last of men to be much lifted up in his own conceit. His reserved demeanor was that with which a shy and sensitive and essentially affectionate nature frequently arms itself against chance injuries from a heedless world. One who knew him well has testified, "To have once passed the barrier of his external reserve was to discover a tenderness of heart, a sweetness of affection, a loyalty and appreciativeness of friendship such as is seldom found."

We may add to this enumeration of his mental

qualities that he possessed a keen and delicate sense of humor. This appears here and there in his published writings, but was more frequently the delight of those who were privileged to share his friendly intercourse. He was the author of certain sayings attributed to the more famous among the older ministers of his day, and supposed to be uttered at the moment of their entrance to the scenes of another world. His father-in-law, Dr. Pierce, a great pedestrian, was represented as taking his watch from his pocket and saying, "Just twenty minutes from Brookline, and I walked all the way." The peculiarities of several other ministers were characterized by these sayings in an equally happy manner, and they are still related from time to time in ministerial gatherings.

Another of Dr. Hedge's mental gifts was a phenomenal memory. This gift in his latest years was a great help and solace. When he was ill and in much distress for a period of months together, he found comfort in repeating page after page of the noblest poetry which had been stored up in his remembrance. His friend Dr. Joseph Allen said that "he had the rare gift of mastering with verbal accuracy, by a single reading, the form and phrase of a long, elaborate discourse," but that he seldom availed himself of this power, probably because "it involved a grasp and strain that he did not care to put forth too often." At the celebration in Boston of the four hundredth anniversary of Luther's birth (November, 1883), when he was the appointed orator, he delivered his address in this fashion; and, though it was more than an hour and a half in length, he did not hesitate in its delivery to recall or correct a single word. He was then in his seventy-ninth year, and his oration throughout possessed the very highest critical and literary quality. On this occasion Dr. Hedge came near-

est to the enjoyment of a real popular triumph. The Arlington Street Church was thronged to the doors with the best audience that Boston could furnish, and for some time afterward the oration was a subject for universal comment and praise.

It is quite beyond the scope of so brief a sketch to enter upon any critical examination of the teachings of Dr. Hedge. It may be noted, however, that his thought, as he gave it to his fellow-men, was always clothed in the most perfect literary form. President Walker once spoke of him as "the only man we have who is master of *the grand* style." If he did not write much poetry, he wrote such prose as only a man who is at bottom something of a poet can produce. And the beauty of his phrase was never mere prettiness. It had the nobility and strength that belong to classic grace. His speech has been likened to the quality of a deep-toned bell. There was a certain resonance in what he said. Apart from the meaning of his words, they sounded lofty and sublime.

It would be hard to indicate in any single word or phrase what was probably the total effect of his life-work upon the world. At a dinner given to him in honor of his eightieth birthday, when Dr. Oliver Wendell Holmes presided at the feast, Dr. Hedge himself said he supposed that, if he had accomplished anything during his career, it had been by way of "emancipation." Surely, he deserves the title of emancipator. He did break the shackles from many minds. Though he was often reckoned in his own denomination an extreme conservative, he held to nothing whatever merely on grounds of convention and tradition. He brought all things to the test of the best light of reason that was in him, and encouraged others to pursue the same course. Both by precept and example he taught men to believe that the whole truth needful for

humanity to know was attainable at last by human faculties, and to be themselves fearful of no risks they might run in the search for it.

But he did more than to send forth those who listened to him, each one on his own individual quest. He was a wise teacher who had great stores of knowledge to impart, and from whose words much wisdom is still to be gathered. In philosophy he was a pronounced idealist, and his German training gave him powerful weapons with which to fight the battle of idealism in a day when mighty hosts had risen up against that cause. In the truest and best sense of the word, he was also an invincible optimist. No shallow creed that "whatever is is right" could hold his thought. His moral sense was the foundation upon which his whole edifice of belief was built, and he would accept a dualistic interpretation of existence rather than gloss over or seem to try to hide the terrible facts of injustice and iniquity. But he held that, if there were sin in the world, it were best that the world should have been so made as to contain the possibility of sin; and he had no doubt of that final end of good towards which "the whole creation moves." One of his last whispered sayings was, "I believe in the best."

For Dr. Hedge's life and work see *Christian Register*, August 28, 1890 (biographical sketch and editorial by C. C. Everett), September 4, 1890 (article by C. A. Bartol), September 18 (article by Horatio Stebbins); *Nation*, August 28, 1890 (article by J. W. Chadwick); *Critic*, August 30, 1890; *Literary World*, August 30, 1890; the *Unitarian*, October, 1890 (article by H. N. Brown); *Unitarian Review*, September, 1890 (article by J. H. Allen), November, 1891 (sermon by C. A. Bartol); Putnam's Singers and Songs, p. 205; Allen's Sequel to our Liberal Movement, pp. 63–96.

Dr. Hedge's publications include: Prose Writers of Germany, Philadelphia, 1848; Christian Liturgy (compilation), 1853; Hymns for the Church of Christ, Boston, 1853; Reason in Religion, Boston, 1865; The Primeval World of Hebrew Tradition, Boston, 1870; Ways of the Spirit, and Other Essays, Boston, 1877; Commemoration of the Four Hundredth Anniversary of the Birth of Martin Luther, November 10, 1883, Boston, 1883; Goethe's Faust, edited and annotated, New York, 1883; Atheism in Philosophy, Boston, 1884; Hours with German Classics, Boston, 1886; Martin Luther, and Other Essays, Boston, 1888; Metrical Translations and Poems, Boston, 1888; Sermons, Boston, 1891. To the *Christian Examiner* Dr. Hedge contributed thirty-six articles, and he was a frequent contributor to other periodicals.

ALONZO HILL

1810–1871

Alonzo Hill, son of Oliver and Mary (Goldsmith) Hill, was born in Harvard, Mass., June 20, 1800, and died in Worcester, February 1, 1871. After studying at Lawrence Academy, Groton, he entered Harvard College in 1818, and received his degree in due course four years later. He taught in Leicester Academy for two years, and then studied theology in the Harvard Divinity School, graduating in 1826. During the winter following he preached to the churches in Baltimore and Washington, but declined their invitations to settle, in order to accept a similar invitation from the Second Parish of Worcester. He was ordained March 28, 1827, as associate with the venerable Dr. Aaron Bancroft, who had been the sole minister of the church since its founding in 1785. The pastorate thus begun continued with increasing usefulness and honor for almost forty-four years.

He was married December 29, 1830, to Frances Mary Clarke, daughter of Hugh Hamilton Clarke, of Boston. They had two children, a son and a daughter.

He was an overseer of Harvard College from 1851 to 1854, which honored him with the degree of D.D. in 1851. He was a member of the American Antiquarian Society, and served as its recording secretary. His relations to every forward movement were close and inspiring. For twenty-five years he was a member of the School Committee of Worcester, much of that time its chairman. His devotion to all public interests, of which this is but one instance, was complete. Every cause that needed him had his willing service, and every occasion of importance called for his presence

and counsel. No bar of sectarian or political feeling prevented him from showing a personal interest in all that concerned his fellow-townsmen.

During the Civil War his ardent patriotism was conspicuous both in his speech and action. He was devoted to the welfare of the soldiers. His prayers for them, as they assembled on the common before their departure for the seat of war, were still vivid in the hearts of the veterans forty years later, and his commemorative discourses upon those who had fallen were among his best efforts.

But he was, above all, the faithful minister and pastor. He was endowed by nature with the genial disposition, the quick sympathies, the love of people, and the desire to serve them, which gave him eminent fitness for his office. Kindly sentiments illuminated his face and vibrated in the tones of his voice. He was beloved by children, and his presence, as well as his word, brought cheer and comfort to the sick and sorrowing. There was nothing official in his intercourse: all his acts were the issue of genuine friendly feeling. He regarded himself as the minister of the town, not merely of his own parish, and in return was held in universal affection. The years passed without striking incident. The winter of 1837–38 was spent in Cuba for his health, and in 1856 he was eight months in Europe for rest and recreation. With these exceptions he kept the "noiseless tenor of his way," wielding an influence that increased to the end.

Modest in his estimation of himself, he had a lofty sense of the dignity and importance of his calling. A faithful and earnest preacher, with a graceful and persuasive style, his aim ever was to touch the deeper thoughts and affections. Of a calm mental temperament, sensitive to the great intellectual changes that were taking place, he was neither a slavish adherent of

the old ways of thought nor a rash adventurer in the new. In his fortieth anniversary sermon he confessed to modifications of belief "which seem almost like a new revelation." But with these changes he gained a deeper hold of the essential elements of the Christian religion.

His industry is attested by the fact to which he bears witness on his fortieth anniversary, that he had prepared and written out in full one thousand five hundred and thirty-five sermons. Besides this regular duty, he delivered many lectures and addresses, and wrote much in behalf of "education, social reform, and the common improvement." Twenty-nine sermons and addresses were printed.

The elements of the success of his long and useful ministry, aside from his rare natural gifts, may be discovered in a simple and assured faith of spiritual realities, a perfect consecration to what he deemed the highest of callings, and the faithful use of all his abilities for the sole purpose of helping his fellow-men. In all his work and bearing he came near to the ideal of the Christian minister and citizen.

For Dr. Hill's life see Allen's Worcester Association, p. 371, with a portrait and complete list of his published works. *Monthly Religious Magazine*, vol. xlv., p. 267; vol. xlvi., p. 41.

THOMAS HILL

1818–1891

Thomas Hill was born January 7, 1818, in New Brunswick, N.J. He was the son of Thomas Hill and his second wife, Henrietta Barker. He had two pastorates, separated by work in education. He was

ordained minister of the First Parish of Waltham, Mass., December 24, 1845, and served that parish fourteen years.* Three years, 1859–62, he was president of Antioch College at Yellow Springs, Ohio. Six years, 1862–68, he was president of Harvard College. In 1873 he was called to the First Parish of Portland, Me., and remained with that parish until his death, November 21, 1891.

Dr. Hill was unique among men of education in that his knowledge included an accurate grasp upon the principles and the results in all departments of learning prominent in his day. His great memory and his ability to acquire information made him an intelligent companion, if not always a leader, of experts in the different branches of knowledge. His practical sense enabled him to originate certain methods—the phonetic method of early reading and a system of teaching arithmetic—which were quite generally adopted in the public schools. At Harvard College certain useful reforms—the Elective System, the Academic Council, the opening of University lectures to the public—were in his scheme, and have since been carried to accomplishment. Wherever he lived, he was an astonishment to all in the scope and accuracy of his information. There was withal a simplicity of character and a natural modesty that kept him close to the hearts of the people

*Dr. Hill was succeeded at Waltham by James Challis Parsons, who was born at Gloucester, Mass., August 16, 1833. He graduated at Amherst College, 1855, and at the Harvard Divinity School in 1859. He was minister at Waltham from 1860 to 1864, and at Athol from 1877 to 1881. In the latter year he took up his life-work as a teacher. He was the successful head-master of the Prospect Hill School for Girls at Greenfield, Mass., a school conducted under Unitarian auspices. He impressed his personality upon a large number of the young women who afterward became the heads of Unitarian homes in different parts of the country. He died at West Bridgewater, June 30, 1897.

who knew him. His lighter moments led to the invention of many mathematical puzzles and other games for children.

Dr. Hill's deepest affections were centred in his work as a minister, and his thirty-two years in parish life are the characteristic years of his career. He was self-educated, if that word may be used of any one. His father had settled in New Jersey after his escape for conscience' sake from England in 1791. The occasion was the Birmingham riots, when the Unitarian Priestley was attacked, his library pillaged, his scientific apparatus scattered in the streets, and his own person saved only by flight. In a Unitarianism attended by such calamities, which could have been but little softened by the public sentiment of the chosen place of residence, Thomas Hill was reared. Priestley's scientific bias, his appeal to the supernatural and the miraculous in religion, were familiar phases of intellectual faith in the Hill household, and were foundation stones in the development of young Thomas Hill,—stones which he never rejected.

He had no systematic training. He was in school less than five years before he began preparation for college at the age of twenty. His early education fell to his sisters after the mother's death, when the boy was but six years of age. He attended an academy kept by a brother for a year and a half. He was apprenticed first to a printer and then to an apothecary; but the larger problems of the intellectual and spiritual world fascinated even his earlier years. At the age of twelve he had mastered Erasmus Darwin's works. He was accustomed to declare that they were infinitely more philosophical and far-reaching than anything his overpraised grandson, Charles Darwin, had ever accomplished.

A few months' private study with Rev. Rufus P.

Stebbins, a few months more at Leicester Academy, and young Hill entered Harvard College. He graduated in regular course in 1843, reading a striking essay on "The Mathematics." He entered the Divinity School immediately, but a year in advance, graduated in 1845, and began his life-work at the age of twenty-seven. He received the degree of D.D. from Harvard in 1880 and of LL.D. from Yale in 1863.

At Waltham and Portland he lived a life of contentment and spontaneous freedom. The years at Antioch were tragic in that his strength was spent in personally collecting his all too meagre salary and funds for the institution's very life. His closing years at Harvard were marred by failing health, the continuance of which required his resignation. His ministry, both at Waltham and Portland, was a very real one. His pulpit utterances were devout, serious, spiritual, theologically conservative. He taught a system of religion wherein God's will was paramount and his definite creative power to be assumed. "The common sense of mankind asks with Napoleon, Who made these things?" He loved to think of God's "absolute foreknowledge from the earliest epoch of all that has transpired since," and that the universe was "a work of art." He accepted the miraculous birth of Jesus primarily on the testimony of the record and its general acceptance in the later Church. The words of Jesus were "confirmed by the testimony of his miracles and resurrection." He had no sympathy for "the rage for Darwinian views." "Time will probably consign the 'natural selection of species' and the 'survival of the fittest' to the same shelf with Lucretius, Demaillet, and Lamarck."

He was an ardent lover of nature, and a book of poems has the title "In the Woods and Elsewhere." A published volume of sermons was called "Jesus, the

Interpreter of Nature." The regard in which his parishioners held him for his modesty, earnestness, and pastoral sympathy, cannot be overestimated. As a Protestant minister, he created a temper of harmony in interdenominational life and furnished an example of democratic citizenship which were quite ideal.

The titles of the printed writings of Dr. Hill, as collected at Bowdoin College Library by Rev. E. C. Guild, require eight pages in typewritten copy. Among these should be mentioned: An Elementary Treatise on Arithmetic, Boston, 1845; An Elementary Treatise on Curvature, Boston, 1850; First Lessons in Geometry, Boston, 1857; Jesus, the Interpreter of Nature, Boston, 1860; A Second Book in Geometry, Boston, 1863; Geometry and Faith, New York, 1874; The True Order of Studies, New York, 1876; A Statement of the Natural Sources of Theology, 1877; A Practical Arithmetic, Boston, 1883; In the Woods and Elsewhere [verses], Boston, 1888; The Postulates of Revelation and of Ethics, Boston, 1895. Dr. Hill contributed thirty articles to the *Christian Examiner* and many to other periodicals.

For the life and work of Dr. Hill see Tributes to the Memory of Thomas Hill, Portland, 1892; *Christian Register*, December 3, 1891 (article by George E. Ellis), December 10 (article by A. W. Jackson); Proceedings American Academy of Arts and Sciences, vol. xxvii. (article by A. P. Peabody); *Unitarian Review*, vol. xxxvi. (article by J. H. Allen); A. P. Putnam's Singers and Songs, p. 410; Allen's Sequel to our Liberal Movement, p. 120.

GEORGE WASHINGTON HOSMER

1803–1881

Few men have more ably fulfilled the functions of the ministry than did Dr. Hosmer. Few have brought to the service of religion such gracious aptitudes and such wealth of devout feeling and genial service. And of very few ministers has the influence of character been more marked or the work of fifty years more fruitful, and its satisfactions more full. His thirty years' ministry in Buffalo, his subsequent presidency of Antioch College, his last years of honored and successful work in New England, together with his many lecturing and preaching tours, made him for a generation one of the best known of Unitarian ministers.

George Washington Hosmer was born in Concord, Mass., November 27, 1803, in the sixth generation from one of the first settlers of that historic town. His ancestor, James Hosmer, came from Kent, England, in the same year (1635) in which he joined in founding what was then a frontier settlement, and the farm then taken up has remained in the family ever since. It was a matter of some pride to Dr. Hosmer that members of the family have had part in every war from the first Indian fights to the Civil War. More grateful still was the record of high and generous characters and distinguished civic service.

He always felt that the influence of household traditions and the varied work and training of the farm were important elements in his development and preparation for life. Of early school education, Dr. Hosmer had little more than the scanty chance of the farmer's boy of that day,—the four months' winter term from his tenth to his sixteenth year. A little later he was encouraged to fit himself for college, and, after a rapid preparation of a year and a half, he entered Harvard and graduated with the class of 1826. After a year of school-keeping at Plymouth, where he became engaged to Hannah, daughter of Rev. Dr. Kendall, Mr. Hosmer entered the Harvard Divinity School. Before his graduation in 1830 he was called to Northfield, in the Connecticut Valley, where he had a happy and useful pastorate of six years. His ability and earnestness soon attracted attention, and he was before long sought for several important positions. A call from Buffalo was repeatedly renewed, and in the course of the following year, 1836, Mr. Hosmer yielded to the judgment of his friends, and reluctantly removed to that city.

The ministry in Buffalo was a long and fortunate one, though the new pastor had to pass through

with his people the speedy collapse of the business inflation of the city, and the disappointments which inevitably attend the effort to sustain a Unitarian church amidst the shifting population of a new city and the sectarian hostility such a church always encounters at the outset. But he soon gathered about him many warm friends and helpers, and at length counted among his supporters a considerable number of the most intelligent and public-spirited people of the city. He became closely identified with the public interests of Buffalo, especially helping to establish the public school system and actively furthering movements to improve the public health and to increase the beauty of the city. Strong moral purpose and profound religiousness inspired his preaching, and were effective in forming a vigorous church life. The best testimony to the power and excellency of Dr. Hosmer's work of thirty years in Buffalo is the strong and united church he left there. After a generation one still finds there not only the reverent remembrance of his character and the happy tradition of his good work, but also the dignity and strength of corporate church life which his wise and devoted ministry more than anything else created.

Dr. Hosmer was always deeply interested in education, and he found opportunity to fulfil his function as teacher in connection with Antioch College and the theological school at Meadville. With the last-named institution he was connected from its foundation in 1844. He early felt the importance of establishing such a seminary to supply ministers for the new churches of the West, and, when Rev. Frederic Huidekoper was moved to undertake some plan of theological instruction, Dr. Hosmer heartily co-operated with him. For thirty-five years Dr. Hosmer went every spring to Meadville to give the Senior Class lectures on pastoral theology and the minister's work. No man could have

been better fitted for this service. His large experience, his courtly manners, his urbane and genial discourse, his reverence and wisdom, joined to make his annual visits occasions of great interest and practical service. Down to the last year of his life he continued this labor of love for Meadville, which remained to the end one of the warm interests of his life.

In 1866 the thirty years' ministry at Buffalo was closed, and Dr. Hosmer went to Antioch College at Yellow Springs, Ohio, with the hope of building up that institution, which had steadily declined from its brilliant beginning under the presidency of Horace Mann. He encountered, however, many hindrances and some disappointments. Sectarian jealousies and pecuniary leanness joined to make difficult the work of administration and to diminish the constituency of the college. Yet the work of teaching was always interesting, and in the intercourse with earnest young men and women Dr. Hosmer found great satisfaction. In important respects he broadened his experience and renewed his youth. But while his seven years at Antioch were, as Dr. Bellows testifies, "years of marked and beautiful influence," and he had many evidences of the respect and affection of faculty and students, his seventieth year brought a desire to be released from the burdens and problems of his position, and in 1873 he resigned, and removed to New England.

But his work was not yet done. He found his pulpit services much sought for, and was soon asked to become the pastor of the large and important church in Newton, Mass.; and, on his acceptance for a single year, Dr. Hosmer entered on what was perhaps the most fruitful and satisfying work of his life. His six years' ministry at Newton was a cheerful refutation of the myth of a "dead line" which bars advanced years from service, even distinguished service, in the ministry. He was

conscious of working as effectively as ever and of being listened to with the veneration that belongs to ripe years and honorable service. His dignified presence and reverent tone always lent impressiveness to his preaching and gave distinction to his public services, while his genial temper and winning manners lent special charm to his social intercourse. He was especially a favorite with young people and children.

His parishioner at Newton, Hon. Robert C. Pitman, thus writes of him:—

"As I think of him, he recalls to my mind Margaret Fuller's fine phrase, 'a spiritual man of the world,' for he was companionable, sagacious, practical, wise, and at the same time so childlike and pure that you felt he had already the open vision of God. You felt that there was in him every year more and more of the eternal life. He added something more to the argument for immortality. . . .

"The pulpit was his throne, and the service of the sanctuary his special gift. I suppose almost every discourse of the fifty years of his ministry might have been aptly characterized by the words once used by John Quincy Adams of one of his pulpit efforts, 'an excellent and eminently practical sermon.' But, above all, he made you feel you had been to the house of worship.

"The grace of the Sunday service came from its being but the natural expression of the silent worship of the life. It was not the poetry, but the religion of his nature, that made the whole world instinct with the Divine Presence. Dr. Hosmer always loved the ministry and always adorned it. He would have asked no higher eulogy than that it should be said of him his life had been a blessing to others. That is but simple justice."

Dr. Hosmer was not a great thinker or scholar,—

from the intellectual point of view hardly a great preacher. But he was a great character, and his profound religiousness and earnest moral purpose gave unusual power to his ministry. His religious convictions were remarkably concrete and personal. His love of natural beauty and his delight in genial society were unusually keen and strong. His regard for historic days and places and personages rose to reverence. This gave a warm human quality to his preaching; and, if sometimes it savored strongly of the past, it brought delightful and sacred memories to enrich current events and interests and touch passing occasions and present duties with something of the dignity of permanence and the glory of a fine historic setting. Perhaps Dr. Hosmer was never so happy as when recalling the companions of his earlier ministry or in recounting the services and setting forth the excellences of the fathers of the Unitarian faith. Until within a few months of his death, Dr. Hosmer was actively engaged in his chosen work. In the summer of 1880 he gave his usual lectures at Meadville, and spoke vigorously and delightfully at the meeting of the Western Conference, of which he had been one of the founders, and, till his removal to New England, the only president. In the autumn he took part in the dedication of new churches in Buffalo and Cleveland, and again in December said a few words at the opening of the new Church of the Messiah at St. Louis, repeating, as was his wont at the beginning of his Sunday services, "The Lord is in his holy temple: let all the earth keep silence before him." This was Dr. Hosmer's last public utterance. He died at Canton, Mass., at the home of his son-in-law, Rev. William H. Savary, July 5, 1881.

See Memorial of Rev. G. W. Hosmer, D.D., Boston, 1882, containing memoir and selections from his sermons and lectures. Peabody's Harvard Reminiscences, p. 157.

FREDERIC HUIDEKOPER

1819–1892

The subject of this sketch deserves an honorable place in the annals of the Unitarian ministry for his devotedness and enterprise in the cause of theological education and scholarship.

Never the pastor of a church, and preaching only at intervals, he took a prominent part in the education of a generation of Unitarian ministers, and embodied in his several books the results of a vast amount of original investigation and minute and accurate research.

Frederic Huidekoper was born on April 7, 1817, the youngest son of Harm Jan Huidekoper, who came from Holland and settled in Meadville, Penn., early in the (last) century, as the agent of the Holland Land Company. The father was a man of character and position, possessed of much intelligence and a strong religious nature. He worked out for himself a positive Unitarian faith; and, when his sons grew to need better instruction than was furnished in the frontier village, Mr. Huidekoper sent to Harvard University for tutors. Some of the young men thus brought out to Meadville were students of the Divinity School.

In this way Unitarian preaching began in Meadville, and it resulted after a while in the organization of a church. Frederic Huidekoper studied for a time at Harvard, and for a longer period in Germany, attending, among other lectures, those of Neander and De Wette. A partial failure of eyesight led him to give up the purpose of taking a parish. He was ordained as an evangelist at Meadville, October 12, 1843, and became actively interested in theological studies and denominational mission work.

In 1844 he started a project to gather a few young men for ministerial studies and training. The plan fell in with the wishes of many Unitarian ministers East and West. Dr. Hosmer, of Buffalo, warmly co-operated with Mr. Huidekoper, as did for a time several neighboring ministers of the Christian Connection. A small grant was furnished by the American Unitarian Association, and Rev. (afterward Dr.) Rufus P. Stebbins, of Leominster, Mass., was called to preside over the new organization. The father of Mr. Huidekoper bought a small, unused church, and fitted it up for class-rooms, and the school was started with ten students in the fall of the same year, Frederic Huidekoper taking the departments of Church History and New Testament Literature.

For nearly thirty years he gave his services freely to the school, although after a few years he restricted his work to the early period of Christian history. Within this sphere he was a lifelong and independent investigator, gathering a very complete library of the literature of the period, and publishing three painstaking and highly original books which attracted notice among scholars on both sides of the Atlantic.

Professor Huidekoper knew the literature and events of the first three centuries with an accuracy and fulness that was, as one of his German reviewers said, "astounding"; and it sometimes seemed to his pupils that the personages of these centuries were quite as familiar to him as the men and women of his own time. His brother-in-law, James Freeman Clarke, said of this minute and familiar acquaintance with them that "Brother Fred knew the first three centuries all to pieces." Probably he was more distinguished by precision in details and dislike of slovenly study or suppression of facts than for correct historical proportion or breadth of historical view. At the same time he

was in advance of his age in many points of Biblical criticism; and, though he came to be reckoned among conservatives, he was for a time the most radical member of the Meadville Faculty. Probably he was the first theological professor in the country to teach distinctly the composite nature of the Pentateuch, though Andrews Norton's note on the Old Testament approached the same freedom of treatment. In his later years he became entirely blind; and doubtless the failure of sight prevented that broadening of the range of his studies which might have given better literary form to his writings and a clearer historic perspective.

Professor Huidekoper was a scholar of the type of Andrews Norton and Ezra Abbot, and a Unitarian after the style of Henry Ware and Dr. Gannett. He was warmly devout and cheerfully trustful, and he bore with fortitude and patience the long-darkening and finally total loss of sight. He was most amiable and hospitable in his home, and scrupulously just and actively benevolent in business and social relations. Possessed of ample means, he held himself to be a steward for the interests of liberal Christianity and the well-being of the community in which he lived. He did much to improve and beautify Meadville and to further its humane and charitable interests.

Professor Huidekoper was married in New York on November 10, 1853, to Harriet Thorp, and they had four children. He died at Meadville, in the house in which he had been born, on May 16, 1892.

For Mr. Huidekoper's career see Tiffany's Harm Jan Huidekoper, which gives account of all the family and records the planting and early history of the Theological School; also his own account of the Meadville anniversary in the *Christian Examiner*, vol. xlix. p. 310.

Professor Huidekoper's books were: The Belief of the First Three Centuries concerning Christ's Mission to the Underworld (1854), Some Account of the Origin and Progress of Trinitarian Theology (1856), Judaism in Rome (1876), The Indirect Testimony of History to the Genuineness of the Gospels (1879).

SYLVAN STANLEY HUNTING

1826–1894

Sylvan Stanley Hunting was born March 22, 1826, in New London, N.H. He was the ninth of the eleven children of Israel and Lucinda Everett Hunting. His father was a farmer, and the boy attended the district school and then the Colby Academy in his native town. He was brought up a Baptist, and at twelve years of age was baptized, the ice having to be broken for the ceremony. At the age of sixteen he was considered competent to teach a district school, and continued as a teacher for seven years. While teaching, he came in contact with Universalist preachers, and found himself in accord with their thought. In 1849 he went to the Harvard Divinity School, and three years later, at the age of twenty-six, he was ordained minister of the First Church in Brookfield, to which his teacher at Cambridge, Dr. Noyes, had formerly ministered. It was a brave accomplishment for a country boy to thus win his own way to education and large opportunity of service. Six years of efficient ministry he spent at Brookfield, then three years at Manchester, N.H., and two years in Detroit, Mich. In 1855 he was married to Carrie E. Stowell, who died two years later, leaving one son. In 1858 he was married to Julia M. Stevens, of North Andover, who with two sons survived him.

In 1863 Mr. Hunting was commissioned chaplain of the Twenty-seventh Michigan Regiment, and served in Kentucky, Mississippi, Eastern Tennessee, and Virginia. In the history of the Ninth Army Corps we read that "Chaplain Hunting, of the Twenty-seventh Michigan, was always active, zealous, and efficient in camp and field." One of the generals under whom

he served wrote: "I believe you had occasion to exercise more real courage and Christian fortitude than any of us. While other officers are rewarded by promotion, chaplains must be content with the consciousness of having done their duty." The Twenty-seventh Michigan was a famous fighting regiment. The regiment crossed the Rapidan twelve hundred strong, and in the fighting in the Wilderness lost fifteen officers and six hundred men, more than half the whole regiment. It is recorded that the vigorous and devoted chaplain took no rest for three whole days.

Chaplain Hunting was mustered out August 4, 1865, and soon accepted the pastorate of a Unitarian church in Quincy, Ill., where he remained until January 1, 1871. Then for three years he was Western Secretary of the American Unitarian Association, and travelled much over the Western States. For seven years he served the Unitarian church in Davenport, Ia., and in 1880 moved to Des Moines to take up, as he wrote, "a forlorn hope in the form of a small body of Unitarians in this city." $400 was all that they could offer as a salary, and the State Conference offered $400 more. In six years he had gathered a considerable congregation and built a church. "We have had," he wrote, "some cheerful times and much to try our patience. I think I do not rely enough on the sympathy of others to win their real friendship." After closing his pastorate in Des Moines in 1886, he was active in founding churches in other parts of the State, and died at Des Moines June 2, 1894.

Mr. Hunting possessed and used the power of character. His nature was large and wholesome and manly. Mr. Gannett wrote of him, "If his judgment sometimes overleaped its mark, he was always open-minded, brave, and true, one who would risk results for the right's sake instead of risking the right for the sake of results."

SAMUEL JOHNSON

1822–1882

During the earlier half of the last century there arose a group of ministers of original motive, but more or less affected by the inspirations of the great preacher, Theodore Parker, and by Emerson and the Transcendental philosophy, whose work had much to do with the unrest of a transitional period in New England Unitarianism. They were men of prophetic temperament, intellectual, courageously independent and outspoken, somewhat ecclesiastically detached, and commonly designated as radicals.

In these respects no greater distinction rests upon any member of the group than upon Samuel Johnson. Johnson was a consecrated minister, a scholar of large attainments, and by nature a poet. He was devoted to the spiritual enlightenment of humanity. More especially he was a student and interpreter of the far Oriental religions. Whatever his work, he brought to it an open, cultivated, and philosophic mind. He lived much upon the heights of meditation, much in the seclusion of the study, but always in joyous contact with the world's affairs, its literatures, its social quests, and its religious development.

Born at Salem, Mass., October 10, 1822, of excellent parentage,—his father was a physician,—he resided there until his retirement, soon after the close of his ministry in Lynn, to an ancestral country house at North Andover, where he died February 19, 1882. In boyhood and youth he appears to have been the intellectual light and buoyant spirit of a cultivated and religious home. He entered Harvard College at sixteen, and was graduated in 1842, second in his class. At first

he had playfully resisted the idea of entering the ministry. His religious nature, however, was imperative, and its voice directed his steps to Divinity Hall. There he acquired distinction for intellectual enthusiasm, broadening culture, and the ardor with which he embraced the moral ideals of humanity. A magnetic personality and a brilliant conversationalist, he became a favorite with his teachers and associates.

Among his most gifted classmates were Octavius Brooks Frothingham and Samuel Longfellow. Between him and these men there existed a lifelong and beautiful friendship. Johnson and Longfellow were very intimate in their earlier years. Both were poets, both mystically inclined, both idealists, both zealous of a spiritual philosophy of life and of all humanizing enterprises. Before leaving the school they travelled together in Europe. They also compiled a "Book of Hymns" (1846), aiming to make it more expressive of religious sentiment than those in use, even in Unitarian churches. They were contributors to it, and afterward it was enlarged, and appeared as "Hymns of the Spirit" (1864). Johnson's religious aspiration is voiced in his hymn, "Father, in thy mysterious presence kneeling," which is already classic.

In his student years Transcendentalism was the philosophy of the day, Emerson its still and quiet voice, Parker its clarion voice. The Higher Criticism was in its cradle, but had not yet received its name. Hand in hand with the new science and the new philosophy came anti-slavery, each bearing a sword. It was a kind of triple crusade, and there was little peace for the State, the theological school, the pulpit, or the pew.

Johnson, intense, sympathetic, forward-pressing, felt the thrill and promise of a dawning era of human brotherhood and justice, and of a religious faith transcending the creeds of historical Christianity and repos-

ing in the essentials of a universal religion,—a faith to which he eventually devoted the most patient and enthusiastic study.

The period was turbulent, audiences were sensitive, and it was difficult for young men of Mr. Johnson's metal to preach without offence. His first ministry of a year at Dorchester fell upon unresponsive ground, and he manfully resigned. Subsequently he spoke to a small society of reformers in Lynn, and was invited to settle with them. It led to the organization of a free church, with meetings at first in a hall, and later in Oxford Street Chapel, built for his use. It had "equal sittings and voluntary subscriptions," "free and equal worship without definite confession," its motto, "Holiness and Progress, Prayer and Labor, God and Humanity."

Lynn could contribute only a small audience appreciative of his advanced religious thought, but the few loved and admired him. His voice was eloquent, so were his sympathies. His mind was richly furnished, and his meditations uplifting. "The feeling he always gave me," writes a friend, "in listening to his prayers, was of one in reality holding converse with God himself." His sermons dealt with the greater matters of social and national interest, and especially with what was nearest his heart, natural and universal religion. Report of his preaching spread widely; and his brave words were often sought by conventions and associations of reformers and in hours of great national peril and sorrow. His ministry at Lynn extended from 1853 to 1870. At its close the Free Church ceased to exist.

The dominant note of Mr. Johnson's preaching was natural religion. To him nature was a higher authority than dogma, the immediate intuition than tradition. In his farewell sermon he says, "I have taught

natural religion; its intimations of God and duty and immortality; . . . the strength and sweetness of its life in God; its gospel of the soul's essential relations to eternal rectitude; its hold on the everlasting through noble uses of nature and life; its root in present Deity; the inspiration that interprets and judges the past."

From first to last, also, he was a consistent Transcendentalist. The essay on "Transcendentalism," originally printed in the *Radical*, now in "Lectures, Essays, and Sermons," with memoir by Samuel Longfellow (1883), is a brief and inspiring plea for this philosophy, and especially for its ethical implications. His theism has the pantheistic color usually characteristic of Transcendentalism. God, however, is no unreality, no vague, uncertain object of the agnostic, no revelation of the supernaturalist, no God of Christendom, and not of the remotest East, but the "God of life, light, liberty, love, peace, whereby we live and are helpful, calm and free, known only as felt and lived,"—the most real and adorable essence of all nature and being.

Miracle and mediatorialism have, of course, no place in his theology. In a paper on "The Worship of Jesus" (1868) he describes the ascending steps of worship. With the development of the religious consciousness, worship paid to heroes, divinities, and mediators will pass, and at last be paid only to eternal principles,—to truth, justice, beauty, law, and love, the very life of God.

An evolutionist, he stoutly resisted the invasion of the spiritual realm by the analytic methods of science. "Analysis," he says, "never reveals the truth in its divine forms of life. However useful in its way, it slays this beautiful unity in which life and power dwell. Science becomes an autopsy."

An individualist of extreme type, he stood apart

from churches, societies, clubs, even from the Free Religious Association with whose aims he was in sympathy. He justified himself in what was perhaps idiosyncratic, not on the ground of indifference to fellowship, but lest freedom, the soul's greatest right and blessing, suffer some harm. He was distrustful of dogma in religion, the drill system in education, the machine in politics, the conventionalisms of society, as hindering the natural expansion of the faculties of the soul and its genius.

The most enduring monument to Mr. Johnson's labor is his scholarly and philosophical study of the "Oriental Religions": "India" (1872), "China" (1877), "Persia" (1885). This study engaged him during his whole ministry and to the end of his life. The "Persia," nearly complete at his death, was edited by his friend, O. B. Frothingham, who also contributed a valuable preface. The motive to this study, as he says, was neither theological nor controversial, but to show through the ethical and spiritual import of the older civilizations the unity of human experience and to do justice to the spiritual nature common to humanity that speaks in differing faiths. He had no experience with the civilization of the peoples whose religions he sought to interpret, nor was he much acquainted with the original languages; but, in the opinion of specialists, any deficiency in these respects was more than made good by his familiarity with the best European scholarship, his thorough research, and by his critical and philosophical judgment. The idealizing tendency is apparent, and enthusiasm does not seem to be always under restraint; yet these studies are compact with the fruit of patient toil and reflection. They are neither compendiums nor comparisons, but lofty and inspiring interpretations of Oriental piety and philosophies, and will remain invaluable as origi-

nal and instructive contributions to the history and philosophy of religion.

Mr. Johnson was a contributor to the *Liberator*, the *Anti-slavery Standard*, the *Commonwealth*, and the *Radical*. He gave many notable addresses,—among the more important, on the Rendition of Burns, the Death of Lincoln, and on Charles Sumner. He owed much to Theodore Parker, and made many returns of service at Music Hall. He was a man of buoyant nature, charming, and lovable; an enthusiast over the beautiful in nature and art and literature; versed in science; deeply sympathetic with humanity in its aspiration and its struggle for right and justice. His service of God and humanity was the service of a pure soul, divinely instructed, most religiously self-consecrated. An accomplished writer and speaker, he cared only for the truth. He was indifferent to the arts that win popularity. His books brought him no remuneration, only the praise of liberal scholars and appreciative friends; but his serenity and happiness were never disturbed. His life was one of many sacrifices, prompted by an heroic spirit and a loving heart. "What he was and did in his home gave, beyond all words, demonstration of the heaven of love, without stint or alloy, which he believed in."

Tributes to Mr. Johnson's character may be read in S. B. Stewart's Memorial Sermon, Lynn (1882), Frothingham's Recollections and Impressions, pp. 209-224; and in Transcendentalism in New England, pp. 345–347. See also Putnam's Singers and Songs, p. 445, *Christian Register*, February 23, 1882, and March 2, 1882 (article by J. W. Chadwick); Hatfield's Poets of the Church, p. 352; *Atlantic Monthly*, June, 1883; and the memoir by Samuel Longfellow, contained in Lectures, Essays, and Sermons by S. Johnson.

The list of Mr. Johnson's publications is as follows: A Book of Hymns for Public and Private Devotion (compiled by Samuel Longfellow and Samuel Johnson), Cambridge, 1846; Hymns of the Spirit (compiled by Samuel Longfellow and Samuel Johnson), Boston, 1864; The Worship of Jesus in its Past and Present Aspects, Boston, 1868; Oriental Religions: India, Boston, 1872; Oriental Religions: China, Boston, 1877; Lectures, Essays, and Sermons, with a memoir by Samuel Longfellow, Boston, 1883; Oriental Religions: Persia (edited by A. M. Haskell), with an introduction by O. B. Frothingham: Boston, 1885; Theodore Parker, a lecture, Chicago, 1890.

THOMAS STARR KING

1824–1864

Thomas Starr King was born in the city of New York, December 17, 1824. His parents were Thomas Farrington King, a Universalist minister, and Susan Starr, both of New York. After short pastorates in Norwalk, Conn., Hudson, N.Y., and Portsmouth, N.H., Mr. King's father was settled over the Universalist church at Charlestown, Mass., in 1835, where he remained until his death in September, 1839. Meantime the boy went to the public schools, preparing for college. Of a singular purity and integrity of character, and moved from his early years by deep religious emotion, he longed to fit himself for the ministry, and to give his life to the service of the church. These aspirations received a rude check when the long sickness and death of his father brought the family into financial straits; and Starr, as the oldest of the six children, was called upon, though still a mere boy, to help his mother in maintaining the family. His school-days came to an untimely close, and he obtained employment in a dry-goods store. A year or two later he was made assistant teacher in the Bunker Hill Grammar School; and in 1842, when not quite eighteen years of age, he became principal of the West Medford Grammar School. He soon resigned this position to accept a desk in the naval storekeeper's office at Charlestown, where he had a larger salary to contribute to the family, and more leisure for reading. Guided by experienced friends, he worked out for himself a thorough course of study, and pursued it in his leisure hours, with an indomitable patience and determination, till he had mastered substantially the

requirements for entrance to the ministry. His studies may have been irregular, but his acquirements were not superficial. His peculiar circumstances, winning personality, and intense earnestness had drawn to him such friends as fall to the lot of few young men; and he could reckon on the sympathy and advice in his studies of such men as Hosea Ballou, E. H. Chapin, and James Walker. Few theological students at graduation are more thoroughly equipped for their vocation than was Mr. King when he preached his first sermon at Woburn, Mass., in October, 1845.

After some desultory preaching he was invited to his father's pulpit in the Charlestown Universalist church as the successor of Rev. E. H. Chapin. He accepted the call, and was settled in the fall of 1846. During these years of preparation, Mr. King had made excursions into various literary fields. He wrote articles, mainly for the *Universalist Review*, and made a few occasional addresses. In the fall of 1847 he entered the lecture arena, in which a few years later he achieved such distinguished success. The same year occurred his first meeting with Dr. Bellows in New York, of which Dr. Bellows gave a very interesting account in his memorial sermon at San Francisco. Young as he was and a stranger to Dr. Bellows, the doctor invited him to preach in his pulpit the next Sunday. The result of that sermon was a call to the pulpit recently vacated by Dr. Dewey in New York. Mr. King declined the offer, and returned to his Charlestown parish. He was becoming widely known as a brilliant young man, and his powers seemed to demand a wider field. The strain of constant hard work told upon his physical powers, and in the spring of 1848 he took a trip to Fayal for a much-needed rest. On his return the Hollis Street Unitarian Society in Boston, which had asked him to become their

pastor prior to his Fayal voyage, renewed their call, and at last he accepted it. His position in Charlestown was uncomfortable. As he himself said, "Preaching to aged men and women who have seen me as a boy in my father's pew, I necessarily cannot command the influence which a stranger would wield."

The dividing barriers between the Universalist and Unitarian bodies were slight; and, when he was installed over the Hollis Street Church on December 6, 1848, Dr. Ballou and Dr. Chapin participated in the services with Dr. Dewey, Dr. Frothingham, Mr. Bartol, and Mr. Alger. Mr. King openly adopted the Unitarian fellowship, although his relations with his Universalist associates continued to be of the most friendly character.

The first work that lay before him at this new departure was the building up of the Hollis Street parish. Torn asunder by dissensions, it had diminished in numbers and strength till many doubted whether it could survive. Mr. King himself afterward said that, "had he known the precise state of the case, he would not have dared so great a venture as an acceptance of the call." The result justified the wisdom of the people in calling him to their pulpit. The attendance rapidly increased. New blood came into the church; and during the eleven years of his pastorate it constantly improved in strength and permanence, as its pastor gained a deeper and deeper hold on the affections of his parishioners, and at the same time grew in power, influence, and distinction with the public.

The sources of his success are not hard to trace. Back of all his brilliancy as a writer and his eloquence as a preacher was the man. The preacher was admired, but the man was loved. Nature had given him a character of exceptional purity and upright-

ness, so that the temptations that lie in wait for young men seemed to have had no attraction for him. With a vivid imagination, which looked at the world from its ideal side, his religious faith had no misgivings, the spiritual world was more real than the visible universe, and God was always with him, his friend and comforter. His heart was overflowing with sympathy and pity for the suffering and distressed. He was always ready to give his time and energy to help others, and in his generosity he never spared himself where he could bring relief. Little wonder, then, that he captured the hearts of his people, who loved him for his week-day ministrations even more than for his Sunday preaching.

But the great public was drawn to him by the brilliancy and lofty aim of his discourses, whether in the pulpit or on the lecture platform. He was a keen observer and an omnivorous reader. Whatever he read or saw was stored up in an orderly mind, ready to be drawn upon for illustration of the subject in hand, and, whatever the topic, it presented itself to him on its spiritual side as the thought of God expressed in the world of things. He revelled in the beauties of nature, and delighted to spend his vacations either on the seashore or in the mountains; but the restless sea, the solitary mountain peak, and the solemn music of the pines, all equally suggested the majesty and love of the Creator. He kept pace with the latest discoveries of physical science; but, whether it was the telescope piercing the illimitable depths of the over-arching heavens or the microscope peering into atomic mysteries, the subtleties of chemistry, or the wonders of geology, each was a testimony to the great Law-giver who arranged their harmonies. Nature in every form was full of divine life; but it was in human life, above all, that he saw the expression

of the power and goodness of God. The beauties of art and the steady progress of man in history were freely used as illustrations of the guiding hand of Providence. Every individual man was the child of God with infinite possibilities, and Mr. King sought to win him over to goodness rather by displaying the beauty of holiness than by the fear of punishment. He dwelt on the misery of sin, the wretchedness of the man who shut himself out from the light of God, as though one should live in fog and darkness rather than under the light and warmth of the blessed sun. His preaching, in short, was positive, and optimistic.

The period of his residence in Boston was one of sharp theological combats, but Mr. King took little part in them. This abstinence did not indicate a lack of courage. His undaunted crusade in California proved that. In the struggle for the life of the nation he knew no fear, and his blows were sledge-hammer. His kind heart, however, made controversy distasteful, while the fairness of his mind bred in him the habit of looking for the strong side of his adversary's position.

His religion was most practical. Do good, and it will disclose to you the secret of happiness. Give your money, give your time, give yourself, and the satisfaction of giving will reward you. "People should be educated to giving," he said, "just as they are educated to everything else"; and certainly he carried out his doctrine by educating the people of California to give to the soldiers. In his daily life he practised it himself, giving freely of his money, his time, himself, to every good work, to his friends, to all who called on him.

But a much larger public admired him as a lecturer. The lecture fashion was then in full vogue, and the most eminent men were found on the platform. Men

of national fame, like Emerson, Wendell Phillips, and Holmes, made their lecturing rounds every winter; but nobody was more eagerly sought for than Mr. King. His lectures were of the same tone as his sermons. Almost all of them, in one form or another, insisted on the superiority of ideas to sensual perceptions: they were sermons in disguise. His tours covered the principal cities in the Northern States, from the Atlantic to the Mississippi, and at great cost to his physical strength; for travelling in those days was not the easy thing it is to-day, and it taxed his vital powers severely.

On December 17, 1848, shortly after his installation, he married Miss Julia M. Wiggin, of East Boston; and he gathered around his hospitable fireside a group of bright young men, whose names have now become historic. Mr. King's fireside talk was as agreeable as his public addresses. Genial in temper, overflowing with wit and humor, he will always be remembered by those who knew him well as a most charming companion. This influence was not confined to his household, but pervaded his whole life; and, wherever he went, high and low, rich and poor, scholars and unlettered men, were equally drawn to him by his cheerful temper and bright conversation.

Up to the spring of 1859 Mr. King's life seemed a success brilliant enough to satisfy any reasonable ambition; but, in the providence of God, it proved to be only the training for a freer action in a wider field, with grander results. There were other cities besides Boston that wanted his services in the pulpit. In the fall of 1859 he received invitations from Chicago, Cincinnati, Brooklyn, and San Francisco; and the last prevailed. The Hollis Street Society, being reluctant to part with him entirely, gave him a leave of absence for fifteen months; and he sailed from

New York on the 5th of April, 1860, via Panama. In token of the loving regret felt at his departure, I cannot forbear quoting the words of Dr. Hedge, in a letter read at a "farewell breakfast" given to Mr. King by the Unitarians of New York. "Happy soul! himself a benediction wherever he goes, benignly dispensing the graces of his life wherever he carries the wisdom of his words,—a living evangel of kind affections, better than all prophecy and all knowledge."

At San Francisco Mr. King met very much the same conditions as he found at Hollis Street eleven years before,—a moribund church, a depleted society, with an insufficient income and a heavy debt. He landed in San Francisco on Saturday, April 28, and announced his intention to preach the next day, although no preparation had been made for a service. The result was surprising. On this short notice the church was crowded to its utmost capacity, nor did the interest evaporate as the idle curiosity of a day. The vacant pews were soon all taken, the empty seats were filled, the income rose to a figure before unequalled; and, when his first year closed, the debt was paid, and the church was on a solid basis, the strongest Protestant parish in the city.* Nor was the pulpit his only avenue of

*The first Unitarian preacher in San Francisco was CHARLES ANDREWS FARLEY, who was born in Boston, September 6, 1806, graduated at Harvard in 1827 and from the Divinity School in 1832. He was ordained at St. Louis, July 16, 1837, and served in succession the churches in Alton, Ill., 1836–38; Saco, Me., 1839–41; Eastport, Me., 1842–45; Norwich, Conn., 1847–49. Mr. Farley went to California on private business in 1850, and was invited to preach in San Francisco, and continued to do so through the winter of 1850 to 1851. He then returned East, and did not again re-enter the ministry. He died at Boston, April 23, 1887.

The first settled minister of the church in San Francisco was JOSEPH HARRINGTON, JR., who was born in Roxbury, February 1, 1813. He was sent to Exeter Academy, and graduated at Harvard in 1831. He taught school for two years, and then began the

influence. From the day of his arrival he was in constant demand for the lecture platform. Invitations poured in from all the large towns of California, and soon his name became almost as familiar on the Pacific coast as in New England.

Such was the character of his first year's work, to fill the church, to pay the debt, and to knit the parish together into a strong organization, loyal to him, buoyant with hope, and elastic with conscious strength. His second year brought service of a very different character, whose results reached far beyond his church, and gave him national fame. At the beginning of the Civil War the position of California was uncertain. Among its citizens was a large body of men from the slave States, powerful in wealth and social position, who ruled the politics of the coast. The governor of the State refused to preside at a Union mass meeting. Besides these open enemies there were many Union men who shrank from the prospect of impending civil war, and to them a disloyal press held out the bait of a Pacific republic. The defection of the Pacific coast at that day of peril might have been fatal to the national cause. Mr. King had promised to stay in California a year. He now felt that his life

study of divinity under Rev. George Putnam, of Roxbury. In 1839 the American Unitarian Association sent him to Chicago, then a new outpost, as a missionary; and he there gathered a Unitarian society. He was ordained in 1840 in Federal Street Church, Boston, and immediately returned to Chicago as the first settled pastor of the First Unitarian Church. He served the society for four years, at the same time planting the seeds of Unitarianism in Milwaukee and Rockford. From 1846 to 1852 he was minister of the church in Hartford, Conn.; and in the latter year he was commissioned by the American Unitarian Association to go to San Francisco, to take charge of the new church. He reached San Francisco August 27, 1852, and preached to large congregations for a few Sundays. His sudden death on November 2, 1852, at the age of thirty-nine, was a serious loss to the new society. He was a man of firm and win-

was worth more there than in Boston, his opportunity for service was greater. The loyalty of California was doubtful, and she must be won over at any price. He dissolved his connection with the Hollis Street Church finally, and entered on his crusade for the Union.

With the secession of the Cotton States in February, he began his campaign by lecturing and preaching on subjects intended to warm the love of country in the hearts of the people. After the fall of Sumter he announced his position to his congregation in a stirring sermon on their practical duties. To his great joy his people responded eagerly to his call. The flag was raised over the church; and Mr. King, during the summer, canvassed the State, from end to end, in an earnest fight against secession. The story of that campaign would be interesting reading. It took plenty of courage and endurance. The secessionists felt the might of his blows, and spared no means to drive him from the field, even threatening his life. But nothing could swerve him from his purpose; and when, in the fall election, the loyalty of the State was settled by an overwhelming majority, the people of California felt that no one force had done so much to save the State as Mr. King.

The loyalty of the State being settled, his restless energy sought for some other outlet in the service of the country; and he entered into the movement for

some character, a preacher of strength and vigor, specially gifted in the organization of new churches. Had he lived longer, there is every reason to believe that he would have made his mark in the community and the denomination. As the first minister of two of the most important churches of the Unitarian communion, his name will be held in lasting remembrance.

Of his successors in the church in San Francisco, sketches of two, Frederick T. Gray and Rufus P. Cutler, can be found in Volume II. p. 108 and p. 279.

the sick and wounded soldiers with his usual force, canvassing California and the whole North-western coast as far as Vancouver's Island for the Sanitary Commission. And a million and a half dollars flowed into its treasury from the Pacific coast. This work occupied the summer of 1862.

Meantime the need of a new building was pressing hard upon his people. Mr. King headed the movement with a subscription of a thousand dollars, and offered besides to give the new church an organ. His people responded to his appeal, and on December 3, 1862, the corner-stone of a new edifice was laid. The following year he took great delight in superintending its construction, studying every detail with loving care. In addition to these and his many other duties he had planned another campaign up and down the coast for the Sanitary Commission, but his feeble health forbade such exhausting labor.

Mr. King was frail in body when he left Boston, and his work in California would have taxed the strongest constitution. His spiritual energy and indomitable will carried him through a stress that was really far beyond his physical strength. At last his overtaxed powers gave way; and, when acute disease attacked him, he was powerless to resist it. He had the satisfaction of seeing the beautiful church completed and dedicated on January 10, 1864. He had preached in it seven Sundays, including the dedication, when he was attacked by a fatal disease, and passed away on Friday, March 4, 1864. His death was mourned as a public calamity; and on the following Sunday, the day of his funeral, the city was draped in black, flags were at half-mast, and minute guns were fired from the United States forts by order of President Lincoln, in recognition of his service to the country. He gave his life for the nation. The citizens of San

Francisco erected his statue in Golden Gate Park; and every year, on Memorial Day, it is crowned with flowers in token of his sacrifice.

He died at the early age of thirty-nine, at the zenith of his usefulness. His career had been one steady increase of power and influence from his first entrance into public life. His life had covered a remarkable range of activity, but the same electric force pervaded it all. The high enthusiasm and devotion to his ideals gave him power on the platform, in the church, and in the rough stump-speaking of his patriotic campaigns, and made him singularly successful in whatever he undertook. His works live after him, and he is remembered on the Atlantic and on the Pacific equally with affectionate gratitude.

Mr. King left a widow and two children.

Of his writings Mr. King published during his lifetime nothing except the White Hills: Their Legends, Landscape, and Poetry (1859), and a few occasional sermons or magazine articles. After his death Richard Frothingham collected some of his earlier addresses and reviews under the title of Patriotism, and Other Papers, Boston, 1864; and Edwin P. Whipple edited a volume of his sermons, entitled Christianity and Humanity, Boston, 1877, and one of his lectures, called Substance and Show, Boston, 1877.

For his career see Richard Frothingham's Tribute to Thomas Starr King, dealing mainly with his early life; Edwin P. Whipple's memoir in Christianity and Humanity; Dr. Bellows's memorial sermon, San Francisco, 1864; J. H. Allen's sketch in Sequel to our Liberal Movement; and many personal tributes in sermons and magazine articles, as *Christian Examiner*, May, 1864 (article by T. B. Fox); *Universalist Quarterly*, July, 1864; *Christian Inquirer*, April 9, 1864 (article by W. T. Clarke); *Christian Register*, March 12, 1864, and November 10, 1892 (account of the unveiling of the Starr King monument); the *Monthly Journal* of the American Unitarian Association, April, 1864; *Unitarian Review*, December, 1877 (article by A. D. Mayo), May, 1878 (article by E. P. Whipple), April, 1888 (article by Edward E. Hale); *Overland Monthly*, November, 1896 (article by William Everett); and printed sermons: by C. A. Bartol, The Unspotted Life, Boston, 1864; J. H. Morison, Dying for our Country, Milton, 1864; A. D. Mayo, Thomas Starr King, Cincinnati, 1864; C. D. Bradlee, Life and Writings of King, Boston, 1870; and many others. See also G. L. Chaney's Discourses on the History of Hollis Street Church, Boston, 1877; Fifty Years of the First Unitarian Church of San Francisco, 1901; and Whittier's memorial poem.

LEVI WASHBURN LEONARD

1790–1864

Levi Washburn Leonard, for forty-four years the pastor of the First Congregational (Unitarian) Church of Dublin, N.H., was born in what was then known as the South Parish of Bridgewater, Mass., June 1, 1790. He was the son of Jacob and Mary (Swift) Leonard. He was prepared for college at Bridgewater Academy, of which his pastor, Dr. Sanger, was preceptor. He graduated from Harvard in 1815, and began the study of theology at the Harvard Divinity School, and graduated, with the second class of that school enrolled in the quinquennial catalogue in 1818. For the next two years he was the preceptor of the Bridgewater Academy. In 1849 his Alma Mater honored him with the degree of D.D.

He first preached as a candidate for the Dublin society on the first Sunday in April, 1820, and forthwith received a call from the church and society to settle as their pastor. They offered a salary of six hundred dollars yearly. He accepted the call, and was ordained on the sixth day of September in the same year. The sermon was by Rev. Dr. Ware, of Harvard University; and the right hand of fellowship was given by Rev. Ralph Sanger, of Dover, Mass., a son of his former honored pastor in Bridgewater. The schism in the Congregational body had not then occurred; and two of the clergymen who took parts in the service represented churches (from Keene and Swanzey) which still claim to be orthodox. Mr. Leonard continued to be the active pastor of the church in Dublin until October 1, 1854. He had moved to

Exeter, N.H., in 1853, in deference to the wishes of his second wife. He preached occasionally in Exeter, but was the senior pastor of the church in Dublin until his death, December 12, 1864.

Dr. Leonard was noteworthy as an ideal pastor and a promoter of education. The churches and the public schools of Southern New Hampshire still feel the influence of his labors. At the time of his ordination the fund left by his predecessor, the eccentric Rev. Edward Sprague, for the church and the public schools, was beginning to yield a handsome income. Mr. Leonard applied himself with diligence to the study of school problems. He discovered that the text-books were very incomplete and inaccurate. There were then no scientific text-books adapted to the needs of elementary instruction. To meet such a demand, Mr. Leonard edited in 1825, "The Literary and Scientific Class Book," based upon a work issued four years before by Platts, in England. It served the double purpose of teaching science and the art of reading. The exercises differ from a modern work only in the paucity of the known facts as compared with those which have since been discovered. The book did excellent service in the schools, being extensively used for more than forty years, greatly stimulating a love of nature and original research.

In 1829 Mr. Leonard published a delightful little reading-book, entitled "Sequel to Easy Lessons." The "Easy Lessons" was a very elementary reading-book, long in use in New England. This "Sequel" by Mr. Leonard was adapted to older pupils, though not designed for high schools. The exercises were calculated to enforce the essential principles of religion and encourage patriotism. There were studies in natural history, sketches of the great heroes of the world, and lessons on the leading events of American

history. The book was much used in that part of New England for thirty-five years.

In 1835 he published "The North American Spelling-book." Hundreds of persons are living, many of them men of influence, who learned their letters from this book. The little reading exercises were admirable selections. The children were taught to love God, to love nature, and to be kind to animals. The spelling exercises were graded, first, with respect to the number of syllables in a word; secondly, each section was graded with respect to the difficulties involved in spelling the word. This book was universally used in the schools of the vicinity and in portions of Vermont and Massachusetts for more than fifty years, and is still considerably used, though published seventy years ago.

Mr. Leonard was interested in methods of instruction. The school buildings in Dublin and other towns throughout the State were modelled after designs prepared by himself. He superintended the town schools for many years, and was also the county superintendent. He supplemented the school work by organizing lyceums for debating the current topics of interest and presenting papers written upon various useful subjects. He established a town library, which was of great service in diffusing general information, for he selected the books himself with the greatest care. A summer resident of Dublin has donated a beautiful stone building to house this valuable collection.

Dr. Leonard, in a manner altogether unobtrusive, caused his influence to be powerfully felt in the town meetings of Dublin. Many a useful measure was voted as the result of his careful suggestions and advice. Busy as he always was, he yet found the time to publish in 1855 a very complete and valuable history of the town of Dublin.

As a pastor, Dr. Leonard was certainly an ideal "shepherd of his flock." It is difficult for a modern clergyman to understand how any man could have succeeded to such an extent in moulding the general character and institutions of an entire community. His sermons were practical, simple, and positive. He was a conservative preacher, though never dogmatic, invariably preferring to treat subjects which would help and encourage his people and promote piety and benevolence. Sound scholarship and a chaste literary style characterized his writings and his conversation. He was a pronounced Unitarian from the time of his settlement. He developed in his church a spirit of devotion unsurpassed in any parish. In many families, morning and evening devotions were strictly observed, and grace was said before meals. It was the invariable practice of nearly every family to attend church without regard to the weather. The Sunday-school was organized in a model way. The pupils were carefully graded in classes, great care was used in selecting competent teachers, and the books of the library were read and approved by the pastor before being placed upon the shelves. He personally taught the older children and adults in a single class. His instruction was so attractive that boys and girls, as they grew older, remained in the class, and continued to do so until the class was nearly the same as the adult part of the congregation.

In the summer of 1864 he visited Dublin for the last time, and preached to his people a sermon which he had written especially for the occasion. His strength was rapidly declining. It was evident to all that it would be the last time that they would hear from that pulpit the words of their beloved pastor, who was, indeed, the only pastor whom the most of them had ever known, excepting his colleague, Mr.

Bridge,* who was installed in 1855. It was a trying ordeal, both to the venerable divine and to his people, and was, perhaps, the most affecting service ever held in the church.

Dr. Leonard returned to Exeter, where he lingered until the twelfth day of December of that year. His body was conveyed to Dublin, where on the fourth day of the following January a very impressive funeral service was held at the church. The sermon was by Rev. John C. Learned, then of Exeter, later of St. Louis, Mo., and a native of Dublin. He was assisted by Mr. Bridge, the pastor, and by many clergymen of the vicinity. The burial was in the Dublin village cemetery, where his memory is honored by a tall granite shaft, erected by his parishioners.

Dr. Leonard was twice married: first, September 8, 1830, to Miss Elizabeth Morison Smith, daughter of Samuel Smith of Peterboro, N.H., who died September 13, 1848. His second wife was Mrs. Elizabeth Dow Smith, of Exeter, a daughter of Jeremiah Dow and widow of Samuel G. Smith. By the first wife he had two children.

*William Frederick Bridge was born at Lancaster, Mass., February 15, 1821. He graduated at Harvard College in 1846, and from the Divinity School, 1849. He was minister at East Lexington, 1849–55; Dublin, N.H., 1855–65; Peterboro, N.Y., 1865–71. He then became a teacher, and for a number of years was professor of moral philosophy in Antioch College. He died at Foster, Ohio, February 20, 1892. He was the younger brother of Asarelah Morse Bridge, who was born in Lancaster, January 21, 1810, graduated at the Harvard Divinity School in 1835, and was minister of the churches in Norton, 1836–40; Standish, Me., 1843–46; Bernardston, Mass., 1846–50; and then for fifteen fruitful and happy years served the church in Hampton Falls, N.H., where his memory is bright. He died December 11, 1865.

CALVIN LINCOLN

1799–1881

It was strange that his father named him Calvin; for Puritanism had mellowed much in the First Parish of Hingham when Calvin Lincoln was born, October 27, 1799. Seventy long years Dr. Gay had preached there, and Dr. Gay was one of the three most notable grandsires of New England Unitarianism. And the pastor who must have christened the child was none other than the Henry Ware whose appointment as Professor of Divinity at Harvard brought on the first clash of the nearing "Controversy." So, at least, it was not strange that the boy found his way from the little farm-house to the college, and thence, with his classmates of 1820, Furness, Gannett, Kent, and Hall and Young, to the Divinity School. Place, time, mind, character, training, all preordained him to the Unitarian ministry. Once at his post, in 1824, the story of his work is simple. He married Elizabeth Andrews (1826), and they had three children; but the mother died, and then for many, many years it was the home of "Calvin, Lydia, and Laurinda," a devoted brother and his sisters. Two active pastorates, each of twenty-six years, the first one in Fitchburg, the second at Hingham in the famous "Old Meeting-house" of his boyhood,—these separated by a five-year period, when he was secretary of the American Unitarian Association (1850–53) and for a twelve-month filled a Boston pulpit,—rounded out the quiet life to the day when, an old man, in the meeting-house and in the act of prayer, suddenly he sank, stricken. Three days later he died, September 11, 1881.

His Unitarianism was the clear-cut, elder faith, or,

so far as it veered from this, it was towards a more mystic discipleship to the Christ of the transcendent nature and the unique commission. To the changing thought which Emerson and Parker led he gave little welcome. As secretary of the Unitarian Association, he showed himself not born to charm money from the pocket or to organize the multitude. But it was not what he thought, said, or did, but what he transparently was, that gives him place in a record like this. He was one of our Unitarian saints, not of the wrestling kind, who win holiness against odds of temperament, but of the blossoming kind whose nature it is to assimilate beauty of character out of whatever experience. Not that stress or distress passed him by. He had ample of both for self-discipline. For years the body rebelled against the spirit in ways most apt to undermine poise and serenity. Light after light went out in the home. In his work he knew disappointment. But still the face shone and the shining grew until strangers would comment, while to friends the very name "Calvin Lincoln" suggested a vision of purity and peace. Synonymes for the spiritual life rose to the lip in speaking of him. "A man of the Beatitudes." "Last Sunday I heard the Apostle John preach," said a chance listener, while the preacher was still a beginner. "Sunday was his day of rejoicing, and he was a part of the service." "In the pulpit his face shone as the face of an angel, and that benignant expression, which was not a smile, but more than a smile, was a sermon in itself." The old lines seemed written of him:—

> "A sweet attractive kinde of grace,
> A full assurance given by lookes,
> Continuall comfort in a face,
> The lineaments of Gospell bookes."

Mind and life like this made him more pastor than preacher. His people rested upon him, resting most

when they needed most some pledge of goodness beyond man's. Children loved to share his knee in the call, and to put hand in his on the street. Brother ministers * brought him their personal problem, knowing well his moral insight, and that he would "truth it in love." Neighbor ministers of other faiths could hardly help treating him as one with themselves in the spirit. Sick faces were wont to light as he entered their room. Strangers, many, sent for him when Death came to their home; and to his joy this service outlasted his lessening powers so far into age that his bare record of funerals became to those who knew what it meant his unconscious autobiography,—a symbol bearing witness to the sympathy, comfort, assurance, that continuously went out from him. "The Life of God in the Soul of Man," we say to ourselves, when we think of such men as he.

For Mr. Lincoln's life see Allen's Worcester Association, p. 369; *Christian Register*, September 15, 1881; *Unitarian Review*, October, 1881; Calvin Lincoln, sermon preached by Rev. R. P. Stebbins, Hingham, September 18, 1881, and Services at the Funeral with a Memorial Sketch, Hingham, 1882.

*Two of Mr. Lincoln's neighbors and contemporaries were specially close to him through very long pastorates.

Joseph Osgood was born at Kensington, N.H., September 23, 1815, and graduated at the Harvard Divinity School, 1842, and on October 26 of the same year was ordained minister of the First Parish at Cohasset, which he served until his death at Cohasset, August 2, 1898, a pastorate of fifty-six years. He received the degree of D.D. from Harvard in 1892. Throughout one of the longest pastorates recorded in the annals of the Unitarian fellowship, Dr. Osgood's tact, patience, and courtesy were never at fault. He was beloved and respected alike as preacher, teacher, citizen, public leader, confidential adviser.

Josiah Moore was born in Bolton, November 23, 1800. He graduated at Harvard College in 1826, and from the Divinity School in 1830. He was minister at Athol from 1830 to 1833, and then, until his death, July 27, 1881, minister at Duxbury, a pastorate of more than forty-seven years, in which he displayed good judgment, sturdy industry, and broad sympathies.

ABIEL ABBOT LIVERMORE

1811–1892

Abiel Abbot Livermore was born in Wilton, N.H., October 26, 1811. His father was an intelligent farmer of high standing in the community. His mother was a member of the remarkable family happily characterized by Dr. Bellows as the Abbots with one "t,"—a family that has held a foremost place among liberal Christians for scholarship and piety. Young Livermore was thus born to the inheritance of the best social and religious life of New England. He fitted for college at Exeter Academy, graduated at Harvard in the class of 1833, and from the Harvard Divinity School in 1836. He was ordained pastor of the Unitarian church in Keene,* N.H., November 2, 1836. Here he had a happy and fortunate ministry of fourteen years. His work was widely successful, full of interest in the causes of education, philanthropy, and reform. Here he formed the literary habits which never left him afterwards without some book on hand, and here he began the Commentaries on the New Testament, which he completed many years afterwards. In 1850 he accepted a call to the Unitarian church in Cincinnati, Ohio, where he was installed May 26, 1850. Six years later he removed to New York, and became the editor of the *Liberal Christian*, while at the same time serving as the minister of the church in Yonkers. On June 25, 1862, he was

*At Keene Mr. Livermore succeeded to the ministry of THOMAS RUSSELL SULLIVAN, who was born in Brookline, February 13, 1799; graduated at Harvard in 1817 and from the Harvard Divinity School in 1821, and was the first minister of the society in Keene, serving from 1825 to 1835. He afterwards had an honorable career as a teacher in Boston, and died there December 23, 1862.

elected president of the Meadville Theological School, and remained at the head of that institution until 1890, when he withdrew to his ancestral home at Wilton, N.H., where he died November 28, 1892. Harvard had given him the well-merited degree of D.D. in 1888.

The most important labors and influences of his life were accomplished at Meadville. For twenty-three years he guided the fortunes of the Theological School, and helped to educate and prepare for the liberal ministry many effective servants of the Unitarian cause. It was a quiet, even, uneventful life, but far-reaching in its influence. Hundreds of active ministers to-day owe to him, and are glad to acknowledge the debt, what is best and most inspiring to them in their service from year to year. A long line of graduates have testified to their love for Dr. Livermore, and have felt the subtle influence of his devout and hopeful leadership.

His influence flowed from the unity of his personality rather than from any striking quality of thought or action. As an author and commentator, a lucid style gave fit expression to thorough scholarship. His preaching was notably persuasive and devout, and marked by an unusual sweetness and spirituality of tone. His prayers are especially remembered for their reverence and inspiration. Not a few of his hymns are among the classics of sacred literature. His well-known communion hymn—

> "A holy air is breathing round,
> A savor from above;
> Be every soul from sense unbound,
> Be every spirit love"—

expresses aptly the influence he himself unconsciously exerted and the atmosphere in which he lived.

It has sometimes been denied that Unitarianism can ripen any sincere piety. In Dr. Livermore no one

could fail to recognize the genuine Christian and a true saint. His life was full of unostentatious deeds of sympathy and charity, and, as a teacher, scholar, counsellor, and citizen, he was a type of spotless manhood and of well-ripened character, a representative of the gospel of peace on earth and good will to men. He was always a man to whom the things of the spirit were natural and actual. His reverent temper beamed through a sunny smile, spoke in a cordial tone, and held him in happy sympathy with the pleasures of younger people. He was a lover of his fellow-men, tolerant, inclusive, fraternal. Conservative in his theology, he was devoutly loyal to the Unitarian Church of his birthright. Ever hopeful of its future, he was assured that its essential truth and spirit would go on to increasing acceptance.

Dr. Livermore was the author of the following books: The Four Gospels, with a commentary, Boston, 1841; The Acts of the Apostles, with a commentary, Boston 1844; Christian Hymns (the Cheshire collection), Boston, 1845; Lectures to Young Men on their Moral Dangers and Duties, Boston, 1864; The War with Mexico Reviewed, Boston, 1850; The Marriage Offering, a compilation of prose and poetry, Boston, 1852; Discourses, Boston, 1854; The Epistle of Paul to the Romans, with a commentary and revised translation and introductory essays, Boston, 1854; The Epistles of Paul to the Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon, with introduction and a commentary, Boston, 1881; The Epistle to the Hebrews, the Epistles of James, Peter, John, and Jude, and the Revelation of John the Divine, with a commentary and essays, Boston, 1881; Anti-tobacco, Boston, 1883; History of the Town of Wilton, N.H., with a genealogical register, Lowell, 1888. See also the index of the *Christian Examiner* for his own five articles and for reviews of the books named above.

For Dr. Livermore's life see his autobiographical sketch in the Memorials of the Class of 1833, pp. 117–120; Putnam's Singers and Songs, p. 312; *Christian Register*, December 8, 1892 (article by J. H. Morison); and Memorial of A. A. Livermore, Meadville, 1893.

LEONARD JARVIS LIVERMORE

1822–1886

Among the men whose work and character deserve grateful remembrance in the Unitarian ministry of the last century, Leonard J. Livermore occupies an honorable place. He was born in Milford, N.H., December 8, 1822, educated at Harvard University, and ordained and settled over the Unitarian church in East Boston in 1847. Subsequently he was settled over churches in Clinton (1851–57), Lexington (1857–66), and Danvers (1867–86), his active ministry covering nearly forty years. He also served for three years (1868–71) as secretary of the Unitarian Sunday School Society, and compiled a "Hymn, Tune, and Service Book" long used in our churches. Such, in brief, was the service which he rendered the cause of liberal Christianity, in which he was earnestly engaged up to the time of his death at Cambridge, May 30, 1886. In the churches where his ministerial life was passed he won the reputation of a vigorous preacher, a sympathetic, faithful pastor, a diligent student, and a patriotic citizen, active in the schools and charities of the community, and by voice and vote seeking to promote the cause of good government. With a high sense of justice and a fearless devotion to the rights of the humblest children of God, and a kind and generous heart, he was an earnest worker in behalf of temperance, freedom, and the advancement of the higher interests of man. Possessing a competence beyond his salary, he had an open and willing hand to aid many worthy causes, and in his visits to the sick among the poor often carried material as well as spiritual comfort. It is said he set aside annually a portion of his income to

be devoted to the assistance of young men getting an education.

Mr. Livermore's Lexington ministry included the period of the Civil War, and here his efficient and generous service is vividly remembered. By physical disability exempt from military duty, he was unwilling to stand aloof from the awful strife, and let others bear all the sacrifices. He procured and paid for a substitute, and placed him upon the town's quota. And all through those dreadful years he was among the foremost workers and givers in sustaining the administration and urging on the war, even to the endangering of his own popularity. It is remembered that meeting one day a parishioner whose son, wounded in battle, was lying at the point of death in the hospital at New York, the poor father distressed that he was unable to visit him, Mr. Livermore gave him the needed funds, and bade him go at once; and so the dear boy was brought home to sleep at last in his native town. By ministries such as these, in the spirit of him who went about doing good, Mr. Livermore won a large place in the respect and love of the people among whom he lived. Above all differing forms, creeds, and conditions of men his life proclaimed the gospel of righteousness and love to the world with persuasive and winning power. Never what would be called a popular preacher, his style far removed from the sensational or rhetorical, yet it was of a high moral and spiritual tone, and left the impression of a soul living in thoughtful, loving fellowship with God and man. As a friend and companion, he was genial, quick to appreciate whatever was bright and beautiful, and full of information upon the latest developments of scientific thought and philosophic speculation,—a man warmly loved and tenderly loving.

The last twenty years of his ministerial life were de-

voted to the church in Danvers, where his memory is fondly cherished, and where he faithfully labored until called to a higher service in the life above. One who nearly forty years ago was under his instruction writes: "From noble sentiments I heard him express I have drawn lessons that have followed me through all these years. And, as I saw him going about doing good in his quiet way, he exemplified to my mind in a marked degree the religion of love and service which he preached, —faithful unto death in the little and the great."

Mr. Livermore succeeded at Lexington Rev. N. A. Staples (see page 221) and he was succeeded by HENRY WESTCOTT, who was born in Warwick, R.I., October 30, 1831, studied at Brown University, graduated from the Harvard Divinity School in 1859. He served the parish in Barre from 1860–65, Westwood, 1866–67, Lexington, 1867–81, Malden, 1881, until his death at Marblehead, July 14, 1883.

Mr. Westcott was a man of sound and trustworthy mental qualities, which had been enriched and ripened by good culture. To these was added marked fidelity to his chosen vocation. He was thoroughly consecrated to his work. He felt that a parish furnished an ample field for the exercise of all the strength, all the mental vigor, all the affections, all the moral sympathies, of the most richly endowed nature. He was a genuine pastor, knowing his people, caring for them, making their joys and sorrows his own. He never forgot the value of the personal relations. His preaching sought to strengthen and comfort his hearers, and to help them to fulfil better the great aims of life.

The first Unitarian minister at Lexington was CHARLES BRIGGS, who was born at Halifax, Mass., January 17, 1791. He graduated at Harvard College in 1815 and from the Divinity School in 1818. For sixteen years he was the honored minister of the First Church in Lexington, and then for twelve years, 1835 to 1848, he served as secretary of the American Unitarian Association. He travelled extensively, edited the publications of the Association, and was an inspiring preacher. He died at Roxbury, December 17, 1873.

SAMUEL LONGFELLOW

1819–1892

Samuel Longfellow was born June 13, 1819, in Portland, Me. He was the youngest of eight children. His father was a Harvard classmate of Dr. Channing and Judge Story, a cultured and high-minded gentleman; the mother, a direct descendant of the John Alden and Priscilla of Henry's "Courtship of Miles Standish." From her Samuel drew what was finest in his nature, the sensibility and ideality which invited a Boston wit to speak of Henry as "the brother of the poet,"—a tag which Samuel habitually wore with humorous resignation. Henry was already installed as Professor of Modern Languages at Harvard when Samuel entered there in 1835, on the elder brother's return from Europe, making his home with him in the fine old Craigie House, rich for the later generations with the double fame of Longfellow and Washington. His college course brought him nothing better than the beginning of his lifelong friendship with Edward Everett Hale, a member of his class. It is Dr. Hale's persuasion that together they made the first photographs made in this country,—this in Massachusetts Hall. Graduating in 1839, Longfellow did not enter the Divinity School until 1842, in the mean time teaching a private school near Baltimore. Like young Lowell, he took a little time to orient himself. But, once entered on his Divinity School studies, the influence of his classmate, Samuel Johnson, drew him steadily to the reform party, political and religious. Those were stirring times. The annexation of Texas was making disunionists of "Conscience Whigs," and Theodore Parker was causing much anxiety to the conservative Unitarians with his South

Boston sermon and his "Discourse on Matters pertaining to Religion." Parker is always "Theodore" in Longfellow's contemporary letters. He congratulates himself on having got through with one of them without mentioning him, and then pours himself out. He was hearing him preach with enthusiastic admiration. He was taking his side in the controversy he was stirring up.

At the end of his first year he went to Fayal, and spent there an idyllic year as tutor in the family of Mr. C. W. Dabney, whose long-standing consulship in the Azores had made him "Lord of the Isles." Johnson also had taken a year's vacation, during which Longfellow was in eager correspondence with him and with Hale, who had tried to dissuade him from the Divinity School as "a monastic institution." Longfellow and Johnson, re-entering the school, cemented their friendship, destined to be the most striking feature and the richest blessing of their lives, with the stuff of which good hymns are made. They made the "Book of Hymns." Some of the best were their own, wearing a veil of anonymity, never completely drawn aside. Parker, who called it the "Sam Book," hailed it as "recognizing more than was usual: the idea that there *is* a Holy Spirit and that God is really present with us and *in* the soul of man." Longfellow claimed for it the virtue of superior "humanity." It did some bold things in the way of extracting hymns from longer poems (Whittier's, particularly) and in adapting orthodox hymns to liberal uses. The changes were much blamed, and some of them were over-bold; but Longfellow's self-justification was that he never introduced a sentiment foreign to the writer's spirit, and that he was respecting the exigencies of public use. "If," he said, "I had been making a collection of hymns or religious poetry for private reading, I should not have changed a single word."

A year of candidating followed his graduation. His first preaching was for Dr. Lamson in Dedham, two sermons, for which he received one dollar. It was significant that the afternoon sermon was on "Reforms," and that the next Sunday he preached for Theodore Parker. He was called to West Cambridge, but declined, and in February, 1848, was ordained and installed in Fall River, his brother Henry furnishing the hymn, "Christ to the young man said,"—a hymn which must have troubled Samuel's sense of what a hymn should be. His Fall River ministry continued for three years. It was marked by those traits which were conspicuous in every field of his activity,—a profound spirituality, interest in children and young people, sympathy with the sorrowing, straightforwardness in dealing with great national sins. He wrote to Johnson, who had been barred out from his Dorchester pulpit, "This anti-slavery question comes, as Christianity came, into an unbelieving age,—comes judging, dividing, separating family, church, political party, precisely because it is the question which now in this country tests the fidelity and sincerity of individuals and church and party." He thinks the majority of his society would not be satisfied with a man "wavering or wanting in this matter." But the minority held the purse-strings, and it was probably because of his anti-slavery preaching that his Fall River ministry was not a more assured success.

His next experience was a taste of European travel. That "passion for Europe" which Emerson deprecated was one of Samuel Longfellow's most vivid traits. It was later to enjoy full swing, but the first taste was an almost bitter one, devotion to a pupil keeping him for nine months in Paris, a city to which he was indifferent, for all the glories of the Louvre. Returning to America, the fall of 1852 found him again candidating, irked by

some of the attendant experiences and amused by others, such as his host's talk of "indigenuous products" and "ephemerial publications." His humor and his sense of humor were resources on which he could draw at will for the amusement of his correspondents and associates. A more ingenious punster never paltered in a double sense. The stress of candidating was relieved by his publication of "Thalatta" in conjunction with T. W. Higginson, then minister of an independent society in Worcester. The book was a collection of sea-poems, which has hardly been surpassed by any of its kind. The sea and the mountains always drew him with an equal charm. He preached for the Second Unitarian Church in Brooklyn in the fall of 1852, but endeavored to persuade the people that his friend Johnson was the right man for them. Johnson assured them to the contrary, and prevailed. Entering on a six months' engagement with the society in April, 1853, he was installed the following October. In the collection of his sermons made by Rev. Joseph May, his principal biographer, we have two of the earliest of the Brooklyn series, "The Word Preached" and a "Spiritual and Working Church." His definition of a church was characteristic,—"a society of men, women, and children associated together by a religious spirit for a religious work." The society, a new one, formed in 1851, had at first no distinctly liberal character, but it took this on rapidly under the pressure of Mr. Longfellow's preaching. The society took possession of the Brooklyn Athenæum, new and spacious, and for five years Mr. Longfellow's preaching and conduct of the service accomplished the impossible,—made the place a home. But in 1857 a church, the "New Chapel" of Mr. Longfellow's affectionate solicitude, was built and dedicated in March, 1858. In the dedication sermon Mr. Longfellow put forth all his strength, and those

who would understand the thought-side of his work should go to that. The text was Eph. iv. 6, "One God and Father of all, who is above all and through all and in you all." The doctrine of an immanent and transcendent God was never presented in a more powerful and persuasive manner. And this is a good place to say that the gentleness and sweetness of Mr. Longfellow's disposition have too much obscured the stronger features of his character and mind. Such studies as the "Theism" and that on "Comparative Religion" in the May collection display an intellectual vigor equal to his spiritual ardor and his moral power. Moreover, his habitual preaching, however the foreground might be occupied with such forms as "Mercy, Pity, Peace, and Love," had always a background of sheer mountain strength, of intellectual reality. And for all his gentleness he was, as Colonel Higginson has written, "equal in strength of character to any emergency, and would have borne himself firmly upon the rack when more boisterous men failed."

The progress of the anti-slavery struggle furnished Mr. Longfellow with the opportunity to display a noble courage. Let who would hear him or forbear, he bore his testimony in a straightforward manner, "speaking the truth in love," and yet so plainly as to offend the more prudent and less serious minds. There was a "John Brown sermon" which gave particular offence. There was a sifting of his people, and the process left the best. Meantime Mr. Longfellow had arranged a vesper service, the first in use among Unitarians, more simple and more beautiful than any since devised. The hymns which he wrote expressly for this service were the product of his happiest inspiration. "Now on land and sea descending" and "Again as evening's shadow falls" are the two best known and loved. It is through his hymns that he exerts the widest and most persistent

influence. No bounds of sect or creed have been able to withstand their perfect charm. Another interesting feature of a ministry of marked individuality was Mr. Longfellow's administration of the Lord's Supper. There was no distinction of church and congregation. All were so cordially welcomed that they gladly stayed, and Mr. Longfellow himself carried about the bread and wine, murmuring verses of Scripture, old and new, and not unmindful of the personal sorrow, need, or joy. The Sunday-school took on an equally unique impression from his careful hand. His love for children made him wise in all the arts of pleasing and attracting them. It was as a pastor that he brought to his people the most invaluable service. Was there anything pretty or pleasant in a room, he was sure to notice it, and for things unlovely he was quick to find some palliating word. For the joys and sorrows of his people he had the same ready sympathy, silence when that was best.

In 1860 he resigned his Brooklyn charge.* His

*Mr. Longfellow was succeeded at Brooklyn by Nahor Augustus Staples, who was born in Mendon, Mass., August 24, 1830, the son of a farmer. He was educated at the Westfield Normal School and the Meadville Theological School, and in 1854 was settled as minister of the First Parish in Lexington, Mass., where he had a thoroughly successful ministry of two years. He then accepted a call to Milwaukee, Wis., where he served until he entered the army in 1861 as chaplain of the Sixth Wisconsin Regiment. Shortly afterwards he accepted a call to succeed Mr. Longfellow, and was the beloved minister of the Second Unitarian Society until his death in Brooklyn, February 5, 1864, at the age of thirty-three. "He was," said Mr. Frothingham, "a man of the same intellectual clearness, the same intellectual intensity, the same spiritual freedom, and the same uttermost devotedness that Longfellow was,—a man who saw but one thing, and that was his duty, and saw that to be the gladdest thing in the world." In 1874 Rev. John W. Chadwick, who was Mr. Staples's successor in Brooklyn, published a memoir of his predecessor, with selections from his sermons. See also the published sermon by Rev. C. A. Staples preached at Milwaukee, February 7, 1864.

"Parting Words," also in the May collection, had for a text Deut. xv. 1: "At the end of seven years there shall be a release." It marked the strength of his attachment to Brooklyn that he did not take another charge till 1878, when he went to Germantown, Pa., and remained there five years, working in the same spirit as with his former people and to the same purpose, quiet, but deep and sure. He did much preaching here and there between the Brooklyn and the Germantown pastorates, by every engagement, though it was but for a Sunday, widening the circle of his friends. On his seventieth birthday (1889) he said he would invite only those who called him "Sam." A good many called him so to his face, so little formidable was he, and many more by the familiar name expressed their kindly regard. For two years after he left Brooklyn he was in Europe, part of the time in company with his friend Johnson. At Nice they completed their compilation of "Hymns of the Spirit," adding many fine hymns of their own, notably "City of God, how broad and far" (Johnson's), and "One Holy Church of God appears" (Longfellow's), paired in so many books and in the memory and affection of so many worshippers. The book was so much better than the "Book of Hymns" that it was less favorably received. That it was distinctly more universal, less verbally Christian, than the other book, was, in the eyes of many, a defect. Moreover, hymn-books with music were coming into use. Mr. Longfellow himself made one in 1860, the "Book of Hymns and Tunes," which later he revised. It would be no just account of his life which did not emphasize his enjoyment of music. What Beethoven's Fourth Symphony meant for him is set down in Mr. May's biography.

Other visits to Europe were made, but the last years of his life were spent in Cambridge in the house endeared to

him by so many beautiful associations with his brother's life and work. He wrote an elaborate biography of his brother, and a briefer one of Samuel Johnson, both with too much reserve for the satisfaction of a legitimate curiosity. Besides many perfect hymns he wrote a few poems, the loveliest "The Golden Sunset," worthy to be compared with Tennyson's "Crossing the Bar," and prefiguring the quietness of his own passing in the city of his birth, October 3, 1892. Henry's description of a good minister is commonly supposed to have intended Samuel Longfellow. It did not, and yet he could not be described in words more fit:—

"He preached to all men everywhere
The gospel of the Golden Rule,
The new commandment given to men,
Thinking the deed and not the creed
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished Nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God
And ample as the wants of man."

Mr. Longfellow's more important publications were: A Book of Hymns for Public and Private Devotion (compiled by Samuel Longfellow and Samuel Johnson), Cambridge, 1846; Thalatta: A Book for the Seaside, compiled by Samuel Longfellow and T. W. Higginson, Boston, 1853; Vespers, prepared for the use of the congregation meeting in New Chapel, Brooklyn, New York, 1859; A Book of Hymns and Tunes for the Sunday-school, the Congregation, and the Home, New York, 1860; Hymns of the Spirit, compiled by Samuel Longfellow and Samuel Johnson, Boston, 1864; A Book of Hymns and Tunes for the Congregation and the Home, Cambridge, 1876; Johnson, Samuel: Lectures, Essays, and Sermons, with a memoir by Samuel Longfellow, Boston, 1883; Life of Henry Wadsworth Longfellow, with extracts from his journals and correspondence, edited by Samuel Longfellow, Boston, 1886; Final Memorials of Henry Wadsworth Longfellow, edited by Samuel Longfellow, Boston, 1887; A Few Verses of Many Years, Cambridge, 1887; Essays and Sermons, edited by Joseph May, Boston, 1894; Hymns and Verses, Boston, 1894.

For Mr. Longfellow's life and work see Joseph May's Samuel Longfellow: Memoir and Letters, Boston, 1894; Putnam's Singers and Songs, p. 428; *Christian Register*, October 13, 1892 (article by C. G. Ames); *New England Magazine*, October, 1894 (article by O. L. Adams); and Frothingham's Transcendentalism in New England, p. 347; Allen's Sequel to our Liberal Faith, p. 137; and J. W. Chadwick's Memorial Sermon preached at Brooklyn, October 23, 1892."

SAMUEL KIRKLAND LOTHROP

1804–1886

Samuel Kirkland Lothrop was born in Utica, N.Y., October 13, 1804. His father, John Hosmer Lothrop, a native of New Haven and a graduate of Yale, had moved some years before from Connecticut to what was then a pioneer community in New York, and had there married Jerusha Kirkland, daughter of Rev. Samuel Kirkland, missionary to the Indians in Oneida County. Of the eight children of this marriage Samuel was the fourth. The delightful reminiscences which Dr. Lothrop wrote out for his children in his old age have many stories of the experiences of his childhood and his college days. In 1817 his uncle Dr. Kirkland, then president of Harvard College, assumed the charge of his education, and took him to live with him in the president's house in Cambridge. Here he was taught for a time by private tutors, one of whom was Ralph Waldo Emerson, and then he went to live for two years in the family of Dr. Nathaniel Thayer, of Lancaster. Returning to Cambridge, he entered college with the class that graduated in 1825, and immediately afterward entered the Harvard Divinity School.

His first settlement was with the new Unitarian society at Dover, N.H., then a rapidly growing town, where the liberal church had the support of many men of reputation and influence. Mr. Lothrop was ordained on the 18th of February, 1829, the day after the dedication of the new church building. In the spring of the same year he married Mary Lyman Buckminster, sister of Rev. Joseph S. Buckminster, and for thirty years she shared with him

all the cares and duties and delights of a full and happy life.

In June, 1834, Mr. Lothrop was installed in the pastorate of the church in Brattle Square, Boston, as the successor of Dr. Palfrey, who had accepted a professorship at Cambridge. The church in Brattle Square was then second to none in New England in the high social standing of its members, its financial strength, and the prestige of its pulpit. The extraordinarily gifted Buckminster had been succeeded by Edward Everett, and he by John G. Palfrey. Mr. Lothrop maintained all the high traditions of the society, and was the peer of the strongest and most intellectual of his congregation. No man ever had a more prosperous ministry than his during his first twenty-five years at Brattle Square. Mr. Lothrop's administrative capacity was early recognized. He served for many years on the Boston School Committee, and devoted much time and thought and labor to the educational interests of the city. He was chairman of the Distributing Committee of the Congregational Charitable Society, and was for a long time secretary of the Society for Propagating the Gospel among the Indians and Others in North America; and his reports and addresses upon these activities were spoken or written out of personal acquaintance and experience. To name the list of public causes which he served is to catalogue the names of almost all the charitable and educational organizations of Boston in his time. He was president of the Massachusetts Humane Society, president of the Boston Port and Seamen's Aid Society, vice-president of the Boston Provident Association, president of the American Unitarian Association, president of the Society for Promoting Theological Education, president of the Benevolent Fraternity of Churches, president of the Children's Mission to the Destiute,

treasurer of the Massachusetts Charitable Society, vice-president of the Massachusetts Institute of Technology, trustee of the Milton Academy, and member of the Massachusetts Historical Society. He received the degree of D.D. from Harvard in 1852.

As a preacher, Dr. Lothrop had all the advantages that can add authority to the spoken word. His voice was one of remarkable power and compass. His presence was both commanding and winning. His sermons, however, did not need these external advantages; for they satisfied alike strong thinkers and devout believers, and displayed accomplished scholarship and deep religious feeling. In his theological opinions he was conservative. He genuinely felt that Emerson "gave the first check" to the progress of the Unitarian movement, and that Theodore Parker "dealt it a blow from which it never recovered." Socially hospitable, he was intellectually rigid, and theologically held firmly to the convictions acquired in his youth. His professional reputation was always of the highest, and his personal character commanded the respect and love of a wide circle of friends and acquaintances. "No man," said Dr. Peabody, "could have left a memory richer in the many diverse and resplendent traits and habits of spirit and of life that are comprised in that highest of all titles, the Christian gentleman."

The characterization of him made by Rev. O. B. Frothingham in his "Boston Unitarianism" is just and accurate: "He was a model ecclesiastic, not a priest of the Continental type, but an English bishop with the freedom of an American clergyman. With him the church was an institution, and he was one of its appointed administrators. He was not reputed a prophet or seer, but he was exceedingly valuable as a minister. He had an imposing presence, a handsome counte-

nance, a sonorous voice, a bluff, cordial manner, a hearty address, ready speech, a forcible pen. His natural affections were warm, responsive, sensitive. His conscientiousness was robust. He was alive to the social privileges of his profession, the acquaintance of distinguished men, easy access to the best society, the open door into the human breast on occasions of perplexity or sorrow, the demand for a clerical presence at civic or national observances. But he did not forget that he was a minister of the gospel, nor did he fail to impart some high flavor to the festivities he engaged in. Wherever religion came in contact with human affairs, there he was at home."

In the latter years of Dr. Lothrop's service the prosperity of the church in Brattle Square declined, owing to the removal of the old families from the lower part of the city and the death of many of the older worshippers. In 1871 the parish decided to remove, and the last service in the old church was held on the 30th of July. The new church on Commonwealth Avenue was dedicated on December 22, 1873. But the building of this church involved a very heavy debt, and the building proved acoustically bad. Dr. Lothrop was urgent that the cause be maintained; but, after a year or more of effort, the society decided to disband, and Dr. Lothrop's resignation was received on the 22d of November, 1876.

After his retirement his life was quiet and uneventful. He remained in undisturbed possession of the parsonage, and was busy with mind and pen. His second marriage on November 22, 1869, to Alice Lindsey Webb, had added greatly to his comfort and happiness. His study was still the resort of persons of every sort and condition who craved counsel, sympathy, or substantial aid. He retained his official relations to many charities, and his vigor of mind, his

conversational powers, and his delight in congenial social gatherings were unimpaired. He died of pneumonia on the 12th of June, 1886.

Dr. Lothrop edited many serials and other pamphlets, and he was for some time editor of the *Christian Register*. His only books were Life of Samuel Kirkland and the History of the Church in Brattle Square.

For his career and character see the Memoir of Samuel Kirkland Lothrop, by Andrew D. Peabody, printed from the Proceedings of the Massachusetts Historical Society, Cambridge, 1887; Some Reminiscences of the Life of Samuel Kirkland Lothrop, edited by Thornton Kirkland Lothrop, Cambridge, 1888; O. B. Frothingham's Boston Unitarianism, p. 181; Peabody's Harvard Reminiscences, p. 143; and the Records of the Church in Brattle Square.

CHARLES LOWE

1828–1874

Charles Lowe, one of the best-beloved and most useful ministers in the Unitarian denomination, was born in Portsmouth, N.H., November 18, 1828. Entering Phillips Exeter Academy at an early age, he graduated with distinction at Harvard College in the class of 1847. After a year spent in the study of law, and finding it not wholly suited to his taste and temperament, he entered upon his preparation for the Christian ministry by studying a year, after the old New England fashion, with Dr. Andrew P. Peabody, of Portsmouth. Accepting then a position as instructor in Latin and Greek in Harvard, he entered the Divinity School at Cambridge, from which he graduated in 1851.

In 1852 he was ordained as pastor over the First Congregational (Unitarian) Society at New Bedford, and his ministry began full of hope and promise; but at the outset there developed the signs of that disease of the lungs with which he was to have a lifelong battle,

and which caused his death at the early age of forty-five. Forced by ill-health to resign his position in 1853, he at once sought rest and strength in an extended trip in Europe and the East, and came back, after two years, with new ardor and courage for the work to which he had devoted his life. In 1855 he received a call to be pastor of the North Church at Salem, and was installed in September of that year. But again he was confronted with the spectre of disease, and was obliged to succumb. Resigning in 1857, he sought once more to supply the failing sources of physical strength. The pastorate had been brief, and many hearts were saddened and disappointed at its close; but it had been long enough to leave behind a very precious and lasting memory and influence, and one who had occasion to know intimately his ministry in Salem speaks of it as revealing the beauty of his character, the wisdom blended with modesty, the manly strength which his gentleness could not hide, and which bound many to him in bonds of affection which no lapse of time could weaken.

After another period of rest and recuperation, Mr. Lowe, in 1859, accepted a call to the First Congregational (Unitarian) Society in Somerville, and was installed in May of that year. It was his last pastorate, but perhaps, in some respects, his most important one. His faculties began to blossom and mature. He now developed in full those special qualities of mind and heart and those strong and sterling traits of character which were to distinguish him,—the loving, sympathetic disposition, the clear, intelligent, forceful presentation of truth which made him a useful and practical preacher, and, most of all, that tact, energy, and devotion to the principles of the Unitarian faith which in another sphere than that of the pastorate were soon to give him distinction and enlarged influence. In Sep-

tember, 1857, Mr. Lowe's marriage took place, and in Martha Perry, his New Hampshire bride, the Somerville minister found a helpmeet who was to become scarcely less known than himself in the denomination to which they belonged. A woman of fine culture and literary taste, and no less ardently devoted than Mr. Lowe to the interests of the Liberal Church, Mrs. Lowe long survived her husband. But he was ever the idol of her heart. To lovingly write the story of his life and work, to cherish his character and memory, to live over again unceasingly the happy days and years in which they toiled together for causes dear to the heart of God and man, was her greatest comfort and joy.

In Somerville Mr. Lowe was an ideal citizen, active, philanthropic, public-spirited, alert, and interested in all matters that pertained to temperance, education, and reform. During the great Civil War he served for a season as chaplain, and was devoted to the work of the Sanitary Commission. He made many visits to the camp and field to minister to the soldiers.

It was while Mr. Lowe was at the zenith of his labors in Somerville, after a pastorate of nearly six years, that in 1865 he received an invitation to the responsible position of secretary of the American Unitarian Association. There have been many able and distinguished men in the Unitarian Church, and not a few who have been called to its highest executive functions; but perhaps there has never been a man who at a critical and formative period in its history rendered it a more necessary, useful, or unselfish service than did Charles Lowe.

That Nestor of the Unitarian body, Henry W. Bellows, who did so much by his own burning zeal and his persuasive eloquence to advance its interests and principles, gave this testimony to the value of the labor and influence of his colleague and friend: "The office of

secretary, which Mr. Lowe found neglected, unpopular, and somewhat unthriving, he made alive and attractive by his devotion and his wisdom. He filled it to the admiration and gratitude of all the churches. We owe a debt to his memory for what he did for our denomination. His was a character of singular beauty and strength."

Mr. Lowe rendered another special service to his church and generation. During the last half of the last century there were three publications at least that attracted almost universal attention, as representing the best scholarship, philosophic thought, and literary culture of the Liberal Church,—the *Christian Examiner*, the *Unitarian Review*, and the *New World*. With the establishment and editorship of the *Review* the labor, devotion, and enthusiasm of Mr. Lowe were ardently associated. In 1871 Mr. Lowe was compelled by ill-health to resign the office of secretary, and sought once more rest and health abroad. The long struggle waged with physical infirmity was soon to end; and in June, 1874, he died.

A frail man, slight in figure, with a dark, piercing eye, a sweet, clear, winsome, and persuasive voice, Mr. Lowe was one of that rare class who, by a charming personality—a sunny smile, a cordial grasp of the hand —easily draw other natures to their own, and other men to those ideas, purposes, and plans they have most at heart.

One could hardly name any moral or intellectual quality that tends to a true and noble manhood or fits one for useful and valued service to his fellow-men that was not in large measure manifested or shadowed forth in this brave and strenuous young minister of the Unitarian faith.

His early death seemed untimely; but, as his successor in the Somerville pulpit said at his funeral, "If to have

always lived in the life of noble causes and to have struggled uncomplainingly with weariness and weakness in the great ministry of Christian service,—if this be to have lived successfully and well, then indeed his life was fortunate and full."

For Mr. Lowe's life and work see Memoir of Charles Lowe, by his wife, Boston, 1884; *Christian Register*, June 27 and July 4, 1874; *Unitarian Review*, July and August, 1874.

WILLIAM PARSONS LUNT

1805–1857

William Parsons Lunt was born at Newburyport, Mass., April 21, 1805, and was the son of Henry and Mary Green Lunt. His grandfather, Henry Lunt, had fought with Paul Jones in the "Bonhomme Richard" and had a good record as a naval officer in the Revolution. The grandson, however, had nothing of the soldier or revolutionist in his nature. From childhood his tastes were quiet and retiring. He was educated at Milton Academy and Harvard College, where he graduated in 1823, and where he gave evidence of the studious facility and purity and elevation of character which always distinguished him. For a year he taught school at Plymouth, where later, in 1829, he married Ellen Hobart, and then he entered the Harvard Divinity School. Before he had finished his course, he was invited to be the first minister of the Second Unitarian Congregational Society in New York, which had just built its church, but had not yet enjoyed the services of a settled minister.

Mr. Lunt was ordained on June 19, 1828, Drs. Greenwood and Frothingham of Boston and William

Ware, the pioneer Unitarian minister in New York, taking part in the service. It was an arduous service that Ware and Lunt rendered to their cause. Both were gentle, sensitive men, and yet, in the great, indifferent, hostile city, they were inevitably misunderstood, suspected, denounced. Fond of retirement, they were obliged to take part in public debate. Naturally recoiling from controversy and longing only for peace, they had to uphold the standard of an unpopular cause. They were equally steadfast, industrious, and self-denying, but their strength failed, and after six years both had to retire. Mr. Lunt withdrew at the close of 1833, and for two years recruited his exhausted energies.

On June 3, 1835, he was installed as associate minister of the First Church in Quincy, Mass., as colleague to the venerable Peter Whitney. In 1843 Mr. Whitney, after a pastorate of forty-three years, died, and Mr. Lunt was thenceforth sole minister until his death. In 1856 an opportunity came for him to carry out a cherished plan, and make a journey to the Holy Land. In the course of this journey he was taken ill, and died at Akabah, in Arabia, on March 31, 1857.

Mr. Lunt's ministry at Quincy was happy and successful. While devoted to his work, he had leisure to indulge his literary tastes. He was a thorough student of philosophy and history, and his talent for versifying was in constant demand for public occasions and at ordinations and installations. His lyrics, hymns, and occasional poems were gathered after his death by his children into a volume called *Gleanings*. As a rule, Mr. Lunt was a reticent man, undemonstrative, of meditative, even pensive temperament, but his sermons and addresses were distinguished for imaginative power and beauty of style. He was given to brooding and to introspection, and shunned publicity;

but there were occasions when he could not evade the distinction which he merited. Harvard gave him the degree of D.D. in 1850. His sermon at the funeral of his parishioner, John Quincy Adams (March 11, 1848) had a wide circulation and fame, as did also his discourse on Daniel Webster (November 25, 1852). The historical sermon on the occasion of the two hundredth anniversary of the Quincy church was a model of its kind, and his biographical and historical articles in the *Christian Examiner* gave him reputation as a scholar and as a just, discriminating, and eloquent eulogist. His address to the alumni of the Harvard Divinity School (1852) on "The Faculty of Imagination in its Relations to Religion," and his Dudleian lecture (1855) on the "Province and Function of Faith" revealed the depth of his religious feeling. Dr. Andrew Peabody called them "master words of Christian philosophy and scholarship." Chandler Robbins said that they "were among the most profound, brilliant, and masterly productions that have illustrated the highest of the sciences in recent times." Nevertheless, it must be admitted that they imply, as O. B. Frothingham says, "a dread of intellectual processes in religion, a distrust of the critical faculty, and a disposition to cling to the ancient standards of belief." His theology was squarely built on Scripture texts. It was a modified Puritanism, some tenets discarded because without adequate Biblical sanction, and others because repugnant to moral sensibility. Said Dr. N. L. Frothingham, who loved him dearly, and whose habit of mind was very similar: "He was more ready to accept than anxious to define hallowed phrases. . . . His Puritan soul leaned back, as far as it dared, toward ancient formulas. . . . Controversial religion was not to his liking."

Dr. Lunt was by nature fitted for the prophetic

more than for the pastoral duties of his office. The gift of demonstrative sympathy he did not possess. He could never overcome an instinctive self-distrust in dealing with people. In the proclamation of his gospel he was fearless and outspoken, but in social intercourse he was timid and reserved. His more intimate ministerial comrades loved him, his parishioners gave him their confidence and esteem, the people at large knew little of him save as his verses and his occasional discourses introduced him to their attention and won their admiration. He was a Christian gentleman of blameless life, warm religious feeling, and fastidious literary taste, a type of the Unitarian ministers of his generation, genuinely erudite, cultivated, devout, socially, politically, and theologically conservative, eloquent with voice and pen, doing justly, loving mercy, and walking humbly before God.

Dr. Lunt's volume of poems and his more important published discourses are mentioned above. In 1841 he compiled a hymn-book, called The Christian Psalter. To the *Christian Examiner* he contributed twenty poems and articles on literary and historical themes. For his life and character see Memoir of William Parsons Lunt, D.D., by Nathaniel L. Frothingham, from Massachusetts Historical Society's Collections, 1855–58, pp. 207–213; A Discourse in Commemoration of Rev. William Parsons Lunt, D.D., by Chandler Robbins, D.D., Boston, 1857; Putnam's Singers and Songs, p. 194; O. B. Frothingham, Boston Unitarianism, p. 171; and A. P. Peabody's Harvard Reminiscences, p. 139.

SAMUEL MAY

1810–1899

Samuel May was born in Boston, April 11, 1810, and died in Leicester, November 24, 1899. He was the oldest of a family of six children. His father, for whom he was named, was an honored merchant of

noble character. His mother, Mary (Goddard) May, pre-eminently a home-maker, was noted for her keen interest in public affairs. Receiving his early education at the Boston Latin School and the Round Hill School at Northampton, he was graduated from Harvard College in 1829. As the secretary of his class, he made a fair and feeling record of its history. After a year with his cousin, Samuel J. May, in Brooklyn, Conn., he spent three years in the Harvard Divinity School, graduating in 1833. A few weeks after his graduation he preached to the new Unitarian society in Leicester, and was formally settled over that parish August 13, 1834.

His marriage, November 11, 1835, to Miss Sarah Russell, of Boston, marked the beginning of a rarely beautiful and happy home life that lasted unbroken for nearly sixty years. With his bride he went to live in the spacious house built for them on the brow of Leicester hill. There four children, two sons and two daughters, were born to them, and all their remaining years were passed.

As a minister, he was earnest, faithful, and sympathetic, and brought to all his work a profoundly religious spirit. Independent, but not extreme, in his theological opinions, he was fearless in advocating them, sometimes to the dismay of his more conservative brethren. His interest in the question of slavery was part of his inheritance from his mother. His high sense of honor and public duty came as directly from his father. Yet the firm convictions that determined his career were a gradual growth. From the beginning of his ministry he never omitted from his prayer a reference to "those who are in bonds as bound with them." As his duty became clearer, he was more outspoken. By 1840 there was an anti-slavery society in Leicester, of which he was the leading spirit. In 1843

he was in England, making friends with and securing the co-operation of leading abolitionists there. He was coming to be widely known for his anti-slavery principles. His course was too bold to command entire approval. Some of his parishioners withdrew their support. Others seemed to him to wish "to abridge his just liberty," so that he resigned his office in 1846, after twelve years of service.

The following year he preached in Brooklyn, Conn., and in 1847, being appointed general secretary of the Massachusetts Anti-slavery Society, he entered upon the great work of his life. His new duties were varied and arduous, and to them he gave himself in unstinted measure. In travelling, organizing, writing, and speaking, he was the tireless agent of the cause that enlisted all the powers of his nature. Sensitive and refined, he shrank from none of the details of duty, however lowly or disagreeable. His heart so burned for the right that all things were possible. In those stirring times he came and went like an apostle or knight of old. Clear of purpose, of unfaltering courage, high-souled and chivalrous, he was happy to be counted a servant of humanity, and his great character was an important part of his service to his time. Both by what he was and what he did, his name belongs with the heroes of that heroic period.

These labors were ended in 1865, but the cause to which he had given the strength of his life still claimed him in other ways. He never put off his armor even to the latest day. His passion for justice, his stern sense of right, was one with the beating of his heart. His interest in the welfare of the freedmen and the problem of their education never waned. He was a champion of woman suffrage, and devoted to every cause of moral and social reform, which he aided by voice and pen and substantial contributions of money.

But there was another side to this energetic and impetuous spirit. These strong Puritan qualities were softened by a generous culture and the sympathies of a refined and genial nature. Warrior that he was, he had the heart of a child and the tastes of the scholar. He loved his books, and lived in the companionship of the great souls of the past. No one could come into relation with him without an impression of his commanding ideals and the charm of his personality.

All the remaining years of his life were passed in Leicester, where he was, above all things else, the good citizen. His devotion to the little church and Sunday-school was unbounded. Every interest of the town had his active support. The schools, the public library, the academy, were objects of his especial care. He loved the town, and was loved by it in return. He was its representative in the State legislature in 1875. Old animosities were forgotten, conquered by his noble character and self-forgetting spirit. His home became a place of pilgrimage. And, as he ripened into a serene and beautiful old age, with ideals undimmed and energies still unwasted, he was the object of universal affection and veneration.

He had little interest in ecclesiasticism, and little respect for some phases of the popular religion. The frankness of his speech brought him into antagonism with many of his brethren. But his religious life was deep and broad, and the teaching of Jesus summed up for him the essence of religion. His life was filled with the spirit of his Master, and of few persons may it be said with more truth that he went about doing good.

Mr. May published a Catalogue of Anti-slavery Publications in America, New York, 1863, and a Genealogy of the Descendants of John May who came from England to Roxbury in 1640, Boston, 1878.

For his life and work see *Christian Register*, November 30, 1899; *New England Magazine*, April, 1899; and *Harvard Graduates' Magazine*, March, 1900.

SAMUEL JOSEPH MAY

1797–1871

Samuel Joseph May was a descendant of John May, an early member of the Roxbury parish under Rev. John Eliot. His father was Colonel Joseph May, for over forty years a warden of King's Chapel, Boston. Colonel May was an intimate friend of Rev. James Freeman, with whom he co-operated in making the changes in its liturgy, which, being adopted in 1785, separated the Chapel from the Episcopal Church. In 1787 he assisted in ordaining Mr. Freeman as minister of the society on its own authority. He married Dorothy, daughter of Samuel Sewall, a descendant of the first and sister of the second chief justice of that name. She was also a grand-niece of Josiah Quincy, of Revolutionary memory, and a niece of Dorothy Quincy, wife of John Hancock.

Samuel Joseph May was born September 12, 1797. In childhood he was physically delicate, and highly sensitive and conscientious. Near his home lived Rev. Dr. Channing, under whose influence he came from his earliest days. Near by lived, also, the parents of Stephen H. Tyng, who rose to eminence in the Episcopal Church. The boys were comrades in childhood, school-fellows, and became members together of the distinguished class of 1817 at Harvard, to which belonged George Bancroft, Caleb Cushing, George B. Emerson, Samuel A. Eliot, and other eminent men. May accuses himself of some want of diligence in study; yet he took a highly respectable rank, graduating thirteenth in a class of sixty-eight, and gaining a Bowdoin prize during his Freshman year, then a unique achievement. He was extremely popular, from his

cordial spirit, his charming manners, and his gift of song. But for purity and rectitude he won as high regard. A classmate wrote that his "admiration of his character had steadily grown, till, when he was gone, it seemed near perfection."

In Junior year May accepted the ministry as his vocation, and on graduation began his studies in the hardly organized Divinity School. The young men studied much as they pleased, but received deep impressions from Ware, Norton, and other professors. The liberal principle in thinking was emphatically urged upon them. To examine thoroughly, reading on all sides, and to decide impartially and independently, was the canon taught. "Thus encouraged," Mr. May says in his autobiography, "I began the inquiry for true religion, firmly persuaded that it was the one thing needful for all. I was soon more than ever convinced that Christianity was the true religion, but that a strange theology had been foisted into its place in Christendom. It seemed to me self-evident that Jesus must be the best teacher of his own religion, that it is egregious presumption in any body of men to prescribe, as containing the essential faith, any creed nowhere to be found in the words of the Master."

In December, 1820, May was "approbated" for the ministry at a meeting at the house of Dr. Channing. Soon after, Dr. Channing being unable to fulfil an engagement in New York, he was chosen to take his place, and preached there several Sundays. He afterwards preached in Philadelphia, Baltimore, Washington, and Richmond, witnessing, on this tour, the institution of slavery with an abhorrence in which was the germ of his devoted labors, later, for its abolition. Returning to Boston, besides other engagements, he was for six months colleague to Dr. Channing, renewing his inspiring intimacy with that great man. Against the

advice of older friends he accepted a call to Brooklyn, Conn., then an isolated village in the midst of a stern and aggressive Calvinism. He was ordained at Chauncy Place Church, March 14, 1822, Dr. Freeman preaching the sermon and President Kirkland giving the charge, and on the 17th began his pastoral labors, his formal installation occurring later. Though young, genial, and peace-loving, he was perfectly bold and determined, and met the adverse conditions with composure and energy. Besides his regular duties he conducted for a considerable period a weekly journal, *The Liberal Christian*, later *The Christian Monitor*, for the exposition of liberal views. He entered at once into the life of the whole region, and became an influence throughout the county and State. As a laborious member of the local school committee, he was led to a deep interest in the general cause of education. He lectured in different parts of the State, and called the first popular convention ever gathered to consider the subject. This was followed by others, and became annual in Windham County. He early advocated a more liberal use of Sunday and of the sacraments of the Church, and opposed capital punishment. In 1829 he publicly avowed the principle of total abstinence, which he earnestly upheld ever after. Having to erect a house, he was advised that the frame could not be raised unless he dispensed liquors. "Then it shall lie upon the ground," he declared. He offered abundant non-intoxicating refreshments, and won an entire victory. In the principle of Peace he had become interested while in college, under the influence of Rev. Noah Worcester. He earnestly advocated it, and his first published address after his settlement was on this topic. But especially his sympathies went out in behalf of the Southern slaves. By his own observations, by an address of Webster's, and by the writings

of Lundy and others, he had been deeply moved, when, in 1830, several addresses of Garrison fully awoke his conscience. He pledged to Garrison his co-operation, and continued his zealous coworker until emancipation came. When Prudence Crandall, a young woman of a neighboring town, opened a school for colored girls and was cruelly persecuted, Mr. May stood forth, almost alone, as her champion, and sustained her until she was wholly intimidated. He was a member in 1833 of the convention which at Philadelphia founded the American Anti-slavery society. In 1835 he resigned his pulpit, removing to Boston to act as the general agent of the Massachusetts Anti-slavery Society, in which service he continued eighteen months, being five times mobbed, once in company with John G. Whittier. The story of his brave and effective appeal to the conscience of Dr. Channing is told in the Memoir of the latter.

In 1836 Mr. May resumed professional life as pastor of the church in South Scituate, where he labored for six years. His pastoral devotion, as in Brooklyn, endeared him to his people in an extraordinary degree, and throughout Plymouth County he made his influence felt in behalf of education, peace, emancipation, and temperance. Every rumseller in South Scituate capitulated before the moral weapons of his "Cold Water Army." A public "Execution of King Alcohol" was held, and many barrels of rum were broached and spilled upon the ground, Mr. May wielding the axe. The germ of his interest in the rights of women was implanted by the visit of two Southern ladies, desiring to speak upon slavery. Reflection convinced his just mind of their title to bear their testimony, and he gave them full assistance. He paid great attention to the local schools, and was in constant consultation with Horace Mann over his plans for the development of

the school system of the State. In 1842, at Mr. Mann's urgent appeal, he resigned his pulpit, and became principal of the Normal School for women at Lexington. He maintained this in a high state of efficiency, and improved its methods and its *personnel*. But, his predecessor recovering his health, Mr. May insisted upon withdrawing in his favor. He received an invitation to become principal of a leading public school in Boston, but declined it because he disapproved, on moral grounds, of the distribution of the Franklin medals. For nearly two years he supplied the pulpit of the old church in Lexington. At this time the controversy over the theological position of Theodore Parker arising, Mr. May strongly condemned the treatment which he received from brother ministers. While, equally with them, dissenting from Mr. Parker's views, he vigorously upheld his right to freedom of thought and utterance, and offered him an exchange. From this act there arose an intimate and permanent friendship. A characteristic incident of the informal Lexington pastorate was Mr. May's successful effort to reconcile the several religious societies which had long been bitterly divided over the question of an ancient church fund.

Early in 1845 Mr. May received a call to the pulpit in Syracuse, N.Y., and entered on his labors there in April. He was now forty-seven years of age, in the full possession of unusual physical and mental vigor, ripe in experience, of a perfect moral courage, and his heart glowing with religious fervor and all the philanthropic instincts. Deeply interested in all public questions, he always remained distinctively the parish minister, and as preacher and pastor he raised his society to the highest condition of prosperity and to a marked influence. The community was intensely Calvinistic, and, as an exponent of liberal Christianity, he was at once challenged to its vindication,—a call which

he energetically met, preaching many controversial sermons. A moderate supernaturalist, the worth of every doctrine to him was chiefly its moral quality; and for the principal points in Calvin's system he entertained an unmeasured abhorrence. In 1854 he met in public debate on the doctrine of the Trinity a prominent Wesleyan divine. The discussion was continued for eleven successive evenings before crowded assemblies, terminating in kindness. The addresses were published. Of Mr. May's preaching by far the greater part related to the religious life and the formation of the Christian character. The true nature and claims of the Bible were luminously presented, and he made Scripture characters the subjects of many popular discourses. But the life and spirit of Jesus were his favorite theme. Whatever was Jesus' nature, his highest service to men was as an illustration of the possibilities of humanity and an example for conduct. The Christian ideal was cogently applied to all the particular relations of life. His delineation of true fathers and mothers, wives and husbands, his views of the use and abuse of property, of the conditions of respectability and the tests of a noble manhood, of the sanctity of the functions of the lawyer, physician, merchant, journalist, sank deeply into men's hearts. His sketch of a "Charge at the Installation of an Editor" was a unique specimen of eloquence. The emancipation of the slaves, the abolition of war, temperance, the purification of politics, were ceaselessly urged as phases of religious duty. As early as 1846 he preached a powerful sermon on the rights and condition of women, which was widely circulated in this country and Great Britain. But, while intensely in earnest, a radical idealist in morals, his nature singularly defended him from acerbity of expression, and he retained in full the devotion of his parishioners, whose sympathies were moulded into

great unanimity with his own. His influence constantly extended through a community which speedily recognized his elevation of character and the warmth of his sympathy for his fellow-men. He became, it may be said without exaggeration, the leading citizen. To all local interests he was, from the first, deeply devoted. He promoted the formation of a lyceum, which brought to the town as lecturers men like Emerson, Parker, and Curtis. His untiring service on the School Committee, of which he was long chairman, was commemorated by giving his name to one of the schools. The abolition of corporal punishment was due to his efforts. He called public attention to the sufferings of the drivers on the canal, and secured remedial legislation. He labored to improve the condition of the Onondaga Indians, raising money for a school-house and obtaining from the State a twenty years' grant of money for the support of a teacher. The whole tribe knew him, and often resorted to him for advice and help. He united in plans for a public hospital, ultimately placed under the direction of Catholic Sisters, with whom he co-operated in mutual cordiality. A good priest, being challenged as to his prospects for heaven, said, "Oh, there'll be a back door for Mr. May!" At a Catholic fair an exciting voting contest for a fine cane was decided in his favor, the Sisters warmly electioneering for him. For several years he habitually united, each Sunday afternoon, in a public meeting for the discussion of religious questions. All sects of Christians and varieties of religious sceptics participated, with often intense feeling, but in a harmony singularly maintained. Of Mr. May's incessant private charities it is here impossible to speak. His home was simply the headquarters of all the unfortunate and oppressed, the miserable in body or mind.

In the anti-slavery cause his labors were untiring.

He preached and lectured at home and in many other places, and organized conventions to which came Garrison, Phillips, Burleigh, Douglass, and the other leaders. Among these speakers, as Emerson said, "eloquence was dirt cheap," and Syracuse became a centre of pronounced anti-slavery sentiment. Mr. May fearlessly denounced the fugitive slave law as a politicians' statute, unconstitutional, and nullifying the law of God. He repudiated its obligation, yet avowed that he would submit to its penalties. When a fugitive, "Jerry," was arrested and in danger of being remanded to slavery, a body of citizens broke open his cell and set him at liberty. The actors were well known, and sustained by an almost unanimous public sentiment. "Why look for other men?" Gerrit Smith wrote. "Samuel J. May and I did it!" The prosecutions amounted to nothing. Subsequently Mr. May personally aided over a thousand fugitives to reach Canada. Many were farmers from the southern counties of New York and from Pennsylvania. He made one or two journeys to Canada to inspect their settlements and to promote their welfare. In 1859 he went to Europe for rest, travelling extensively for a year. In England he preached often, and lectured upon the then agitated condition of affairs in the United States.

The advent of the Civil War was a profound trial for him. As a consistent non-resistant, he could not advise participation in it, but said to some who sought his counsel, "In the presence of a call to action you must obey your own consciences." He saw in the war the dire penalty of national guilt and of the political subserviency of the North. But he warmly desired the success of the Union cause, and, while disapproving many acts of the administration, sustained it by his vote. He took an active part in plans for the relief of the soldiers and their families, visiting the seat of

war to distribute supplies and co-operating with the Sanitary Commission. For the freedmen he became deeply engaged, forming an association on their behalf, speaking, writing, raising funds, and corresponding with their teachers.

On reaching the age of seventy Mr. May resigned his pulpit, delivering on September 15, 1867, a farewell discourse, which was published as "A Brief Account of my Ministry." He received a liberal annuity from his parishioners, and was very happy in their early choice of Rev. S. R. Calthrop as his successor. He continued to preach often in various places as a missionary of the American Unitarian Association. He wrote his "Recollections of the Anti-slavery Conflict," and published his vigorous "Complaint against the Presbyterians and Some of their Doctrines." This was his last printed sermon, and showed that the fire of his moral emotion burned unabated. Great numbers of his discourses had been currently reported in the papers and in pamphlets, but his busy life had forbidden extended literary labors of a permanent character. His health continued good until 1871, when he had a serious illness, and died peacefully on July 1st.

In person Mr. May was above middle height, of a handsome countenance, of dignified but easy bearing and most engaging manners. He did not possess wit, and was glad of this, from its tendency to satire; but he had an ever-ready humor, was perennially cheerful, and never seemed wearied or depressed. His life of multifarious activities furnished a rich store of anecdotes, which he told with great effect. His genial and social spirit, his sunny smile and cordial laugh, attracted all classes and young and old. Children flocked about him. In his successive ministries, by the constancy of his pastoral attentions, he won a devotion seldom paralleled. Forty-three years after he left

South Scituate, William P. Tilden wrote, "The aroma of his memory still lingers here for twenty miles around." He made every human being feel that he recognized his equal manhood, and over criminals, inebriates, and the insane exerted a very singular power. In his home life he was most simple, always serene and happy, wholly unconscious of self, a husband and father of unsurpassed fidelity and tenderness. He was literally incapable of impatience, irritability, or harsh speech.

Mr. May married, in 1825, Lucretia Flagge, daughter of Peter Coffin, a member of King's Chapel, who survived until 1865. He had four sons, one of whom died in infancy, and a daughter.

As a preacher, Mr. May, while not possessing high oratorical gifts, was (writes a parishioner) "always perspicuous and impressive, and often rose, especially on themes of practical duty, to heights of true inspiration and commanding power. I have heard from him sermons which, in point of quality, I have never known surpassed." His manner of delivery was peculiarly dignified and forcible, with moderate but effective gestures, and aided by a voice of rare power and sweetness, of which Theodore Parker said that "it was made to pronounce the Beatitudes." His reading of the hymns and Scriptures was especially beautiful. He carefully wrote out his sermons, detesting slovenliness of thought or expression. "His benediction was emphatically a blessing, such fervor of spirit going out with the invocation. It was worth a journey to hear this alone, to say nothing of the sermon."

Mr. May's obsequies were like a solemn festival of the whole community. In a private service George B. Emerson, William Lloyd Garrison, A. Bronson Alcott, Rev. Thomas J. Mumford, and others united. Gerrit Smith said: "He was the most Christ-like man I ever

knew. He made Jesus his pattern in all things." The church could not contain the throngs who sought to attend the funeral exercises. Twenty orthodox ministers, besides the Jewish rabbi, were present, with laymen of all classes and creeds, Catholics and Protestants. An Indian chief stood beside the bier, and many colored people were in the assembly. At the grave, among others, President Andrew D. White spoke, saying: "Here lies all that was mortal of the *best* man, the most truly Christian man, I have ever known,—the purest, the sweetest, the fullest of faith, hope, and charity, the most like the Master. His life was a radiant witness to the Beatitudes."

In 1885 a new church was erected by the Unitarian Society, and dedicated as the "May Memorial Church." On his birthday, in 1886, a handsome mural tablet, presented by relatives of Mr. May, was unveiled in the church, and about the same time his bust in marble was set up in the public high school. In 1897, twenty-six years after his death, the one hundredth anniversary of his birth was celebrated.

The epitaph upon his monument closes with these fitting words:—

"TRUSTING WHOLLY IN THE IDEAL RIGHT, HE LABORED FROM YOUTH TO AGE TO BRING IN THE KINGDOM OF GOD. WHEN DEATH WAS NEAR, HE SAID, 'I MAY HAVE HEREAFTER A CLEARER VISION, I CANNOT HAVE A SURER FAITH.'"

Mr. May published Discussion on the Doctrine of the Trinity, Syracuse, 1854, and Some Recollections of our Anti-slavery Conflict, Boston, 1869. See also the Index to the *Christian Examiner*.

For Mr. May's career see his own account of his ministry, a sermon at Syracuse, September 15, 1867; Samuel Joseph May: Memoir, edited by T. J. Mumford, Boston, 1873; Samuel Joseph May: A Memorial Study, by Joseph May; *Christian Register*, July 8 and 15, 1871; the *Religious Magazine* and *Monthly Review*, August and September, 1871; Samuel Joseph May: In Memoriam, Syracuse, 1871; Necrology of Harvard College, 1869–72, p. 35; sketches in May Genealogy, p. 22, and in J. F. Clarke's Memorial and Biographical Sketches; and the Services in Honor of Samuel Joseph May, Syracuse, September 12, 1886.

RICHARD METCALF

1829–1881

Richard Metcalf was born in Providence, R.I., on the 19th of August, 1829. He was the eighth child of Joel Metcalf, who traced his ancestry to Michael Metcalf, who settled in Dedham, Mass., having been driven out of the north of England for refusing to give divine honors and worship to Christ. This fact is interesting as showing the presence of liberal theological opinions in the family as far back as its settlement in America in 1636.

Richard attended the public schools in Providence, and proved himself a student of great fidelity and ability; and, in spite of delicate health which appeared in childhood, and which he carried with him all through life, he stood at the head of his class.

Though his brothers entered commercial pursuits after their graduation from the high school, he entered Brown University in 1847, and after graduation began his studies at the Harvard Divinity School. The determination of the young man to enter the ministry seems to have been made suddenly. At least one Sunday, after listening to a sermon by Dr. Hall, he came home, and announced that he had decided to study for the Christian ministry. The atmosphere of the family was commercial, and the decision bears witness to the strong individual leaning of the young man and the clear vision which he had of his place in life; for, in spite of home discouragements, he persisted in his purpose, and the result in a ministry of helpfulness was his abundant justification.

In the Harvard Divinity School he distinguished himself as an ardent student of close application, whose

interests were always practical. After his graduation he immediately took charge of the new religious society which had been started in Bath, Me. Here his ability to lead a religious society was immediately demonstrated. He welded the various elements which had joined together into a congregation for religious culture into a strong, rapidly growing organism. Deeply religious and sympathetic himself, he drew about him kindred minds that worked in harmony for the upbuilding of a strong church.

But after three years a serious break occurred, which seemed to permanently threaten his life's work. In the strain of parish work his health failed. Never at any period of his life in robust health, the requirements of college and Divinity School had kept him near the verge of a collapse. And now, under the strain of ministerial duties, he utterly broke down. He resigned his charge in Bath, and took an enforced period of rest.

As his health improved, a little at a time he returned to ministerial work, first in the mission work of Providence, then for nearly a year in Detroit in charge of the Unitarian parish during the absence of the regular pastor. It was here the lectures of "The Letter and the Spirit" were first delivered, which were later published, and remain to-day so much sought after and appreciated by those who are inquiring in regard to the relation of liberalism to the old theology.

In 1860 his health was so much improved that he accepted a call to the church in Meadville, Pa. Here his ministry was a most happy one, and his influence was marked, not only in the parish, but in the town, and especially in the Divinity School, though he held no official relation with the school of the prophets which Mr. Huidekoper had founded. In August, 1861, he was married to Miss Sarah Perley Loring, of Concord, Mass.

But again ill-health befell him. His eyesight failed him, and he resigned his Meadville settlement in 1865. There came a rest of a year, and then commenced the crowning work of his life, fifteen years of labor in Winchester, Mass. This parish, like the one in Bath, was only just formed. So he was its first settled pastor, and gave it its character and direction. To this work he brought all the zeal of his earlier ministries and the added wisdom of his acquired experience.

In his long settlement he was never in perfect health, but he was able to carry on fifteen years of consecutive work, to the abundant satisfaction of an ever-growing parish without any long vacations.

These few facts outline his official history, though doubtless he would have said, as did Phillips Brooks, that he had no history, for he was only a preacher. As a pastor, he was ever successful. His lovable character and the sympathy of one who knew the dark side and the bright were his strong powers. There was no man more sought after in that most trying office of ministering in sickness and bereavement. It is not too much to say that he was a member of every family in his parish, a sharer of their joys and a bearer of their sorrows.

His gift as a story teller gave him a strong hold in the Sunday-school, and among his happiest remembrances are stories told in parish and church which are in the spirit of our modern time and yet moral parables of the highest sort. Many of these stories were published in the *Day Spring* and the *Every Other Sunday*, and a small volume was published for limited circulation in the Winchester parish.

Though so remarkably successful as a pastor, it is not too much to say he was equally so as a preacher. His pulpit discourse was marked by originality and power. Very quickly after leaving the theological

school he dropped bookish and theological topics, and in place discussed with great directness and persuasiveness the different aspects of the vital, moral, and religious life as revealed in experience and aspiration. His sermons are all of the persuasive type of exhortation, which teach only that the soul may act. With him theological controversies and discussions had little interest, and he taught with and of the simplicity that was in Christ. His published volume of sermons, entitled "The Abiding Memory," well illustrates this. A certain native modesty, which was one of his marked characteristics, led him to avoid prominence in large gatherings, but no man was heard more gladly.

In 1870 he was married a second time to Miss Ellen Eugenia Moore, of Winchester, who was able through her sympathy and ability to be of great service to him in his parish work. He died on Tuesday, June 30, 1881.

In the church at Winchester there was placed a bronze tablet bearing the following inscription:—

"IN MEMORY OF RICHARD METCALF, FIRST PASTOR OF THIS SOCIETY, AND IN GRATEFUL REMEMBRANCE OF HIS HAPPY AND DEVOTED MINISTRY OF FIFTEEN YEARS IN THE CHURCH WHICH HE DEDICATED TO THE GLAD WORSHIP OF GOD."

Mr. Metcalf's books were: The Faith once delivered to the Saints, Detroit, 1859; Letter and Spirit, Boston, 1870; The Abiding Memory, sixteen sermons, with a brief memoir by E. H. Hall, Boston, 1883, and three tracts in the Fourth Series of the American Unitarian Association: The New Birth; What did Jesus try to do; Something about Morality.

For his life and work see the memoir in The Abiding Memory, and the review of that book in *Unitarian Review*, September, 1883, also *Christian Register*, July 7, 1881, and the Winchester *Record*, vol. ii. p. 156 (article by E. A. Wadleigh).

JOHN FARWELL MOORS

1819–1895

John Farwell Moors was born in Groton, December 13, 1819. He was a farmer's son, and came of a line of sturdy New England yeomen. He was trained in the schools and academy of his native town, at Harvard College, where he graduated in 1842, and then at the Harvard Divinity School. On January 28, 1846, he was ordained minister of the church in Deerfield, and for the rest of his life was identified with the higher life of the people of the Connecticut Valley. He understood these people, appreciated their merits, realized their faults, and proved a true leader both in the things of this world and in the things of the spirit. After four years at Deerfield he was installed April 22, 1860, at Greenfield, which was his home until his death, January 27, 1895.

Shortly after his settlement at Greenfield the Civil War came on, and Mr. Moors enlisted as chaplain of the Fifty-second Massachusetts Regiment. Never did man fulfil the difficult duties of an army chaplain with more complete acceptance. The sick found him a sympathetic friend; the hospital heard his cheering word; the timid or the tempted found strength in his preaching. His relation to the men was not merely that of a minister, but that of a personal friend to each and every one. After the war he wrote the history of the regiment, and his services were constantly in demand by his comrades all over the State who wanted his presence in their hours of joy or grief.

In 1884 Dr. Moors, who in that year received the Doctor of Divinity degree from Harvard, was commissioned superintendent of the work of the American

Unitarian Association for New England. Though at this time he was well beyond middle life, he entered into this work with the zeal and vigor of youth. He was a capital man of business, and possessed to a remarkable degree executive ability. His advice to ministers and parishes was sagacious, just, and far-sighted. It was often said of him that he would have been conspicuously successful in mercantile affairs. Few men have more fully illustrated alike in preaching and in life the quality of New England common sense. His sermons were clear, direct, earnest, practical, without rhetorical embellishment, without appeal to the emotions, but convincing. Throughout his life he kept in touch with all movements which contributed to the public welfare, serving continuously upon school committees and boards of trustees of academies, historical societies, and village improvement societies in the Connecticut Valley. He was the founder of the Prospect Hill School for Girls at Greenfield. Always gracious and courteous, with the charm of a kindly heart and a winsome manner, often playful in speech, he carried with him everywhere the sense and atmosphere of serious work for human welfare, which was to him the chief end of man.

Dr. Moors was decided in his Unitarian opinions, prompt to defend them, stout to advance them. Many young ministers were befriended by his aid and counsel. He was a man who brought wholesome vitality and hopeful outlook into all the relations of life. His own home offered the open door for a cordial hospitality, and hundreds of households all over New England welcomed his coming. His long life was filled with useful and faithful service.

Besides the History of the Fifty-second Regiment, Dr. Moors published many sermons, while his reports and addresses contained in the Reports of the American Unitarian Association and the National Conference contain the record of the work of his later years.

JOHN HOPKINS MORISON

1808–1896

John Hopkins Morison was of pure Scotch descent. He was born on the twenty-fifth day of July, 1808, in the house which his grandfather had built in the town of Peterboro, N.H. He was given the name of his mother's father and grandfather. Peterboro was then a small farming town, and the older people still spoke the Scotch brogue. At the age of eleven, on the death of his father, the boy began to earn his own living. He worked his way through Phillips Exeter Academy, passed thence to Harvard College, and graduated in 1831. Four brothers followed him to Exeter. The five were a stalwart set of country boys,—"thirty feet of Morison." After graduating, Mr. Morison kept school at New Bedford, and in 1833 entered the Harvard Divinity School. He preached his first sermon in his native town in February, 1836. He then became a tutor in the family of Mr. Swain, of New Bedford, and in May, 1838, was ordained as associate pastor with the Rev. Ephraim Peabody of the First Congregational Society of New Bedford. Three years later he was married at Salem to Miss Emily H. Rogers. He terminated his work in New Bedford in 1845, and went to Salem to prepare and publish the life of his kinsman and benefactor, Judge Jeremiah Smith. He always looked back on his life in New Bedford with peculiar affection, and he formed friendships there with men of his own age which lasted through life.

On January 28, 1847, Mr. Morison was installed minister of the First Parish Church in Milton,* Mass.,

*At Milton Mr. Morison succeeded to the ministry of Joseph Angier who was born at Durham, N.H., April 24, 1808, graduated

where he built a house which was his home for thirty-one years. At that time Milton was a country town, and Mr. Morison always spoke of himself as a country minister. The nearness of the town to Boston placed his parish, however, in many ways among the Boston churches, and its minister had the advantage of having many professional friends close at hand. This was especially important to Mr. Morison, who during most of his ministry was in delicate health. From 1846 to 1851 he was the editor of the *Christian Register*. From 1871 to 1874 he was sole editor of the *Religious Magazine*, which afterward became the *Unitarian Review*, and from 1875 to 1880 one of the editors of this *Review*. In 1858 he received the degree of D.D. from Harvard. In 1872 Dr. Morison was a lecturer in the Harvard Divinity School. As old age approached, two colleagues were successively associated with him in the care of the parish, and in 1885 Dr. Morison resigned; but he was afterward elected pastor emeritus, and therefore continued his connection with the church in Milton until his death in Boston on April 26, 1896.

at Harvard College in 1829 and from the Divinity School in 1832. He served the parish in New Bedford from 1835 to 1837; at Milton, 1837 to 1845; at Troy, N.Y., 1851 to 1853. The last years of his life were spent in Milton, where he died April 12, 1871.

His comely presence, cultivated tastes, and especially his musical attainments made Mr. Angier a great social favorite, but did not account for the warmth or constancy with which his friends loved him. He was dear to his brethren of the ministry, and many of his old parishioners clung to him long after the official tie between them was sundered. At his funeral service, James Freeman Clarke and John Weiss bore testimony to his love of sincerity, his genius for music and good fellowship, and his simple, robust faith in the constant presence and unfailing love of God.

Dr. Morison was succeeded by FREDERICK FROTHINGHAM, who was born in Montreal, Canada, April 9, 1825. He graduated at Harvard College in 1849 and from the Divinity School in 1855. He was ordained minister of the Second Unitarian Parish in Portland, Me.,

Dr. Morison was a ready writer, and, in addition to his editorial labors, found time to prepare several volumes of biography and Biblical criticisms. His Life of Judge Smith was published in 1845, the "Disquisitions and Notes on Matthew" in 1860, and "The Great Poets as Religious Teachers" in 1886. A complete list of his published works will be found in the memorial volume prepared by his children. His life was very happy, tranquil, and fruitful. His alert and active mind kept him in touch with all the interesting events and speculations of his day, and made him an instructive friend. His nature was guileless. He expected good of every one, and usually found ample response to his expectations. His habits were simple, his piety sincere, his purity of mind and heart innate. His daily walk was the practice of the presence of God.

April 9, 1856, and served for five years. He was minister at Brattleboro, Vt., 1864–67; Buffalo, N.Y., 1867–74; and at Milton, Mass., 1876–89, being senior pastor after 1886. He died at Milton, Mass., March 19, 1891.

The simplicity and purity of his character, no less than his ripe culture and rare intellectual quality, commanded admiration and respect. There have been ministers of more varied learning and with larger gifts of eloquence, seldom have there been any more deeply loved. No one could be near him without being shamed by his ideals and animated by his spirit. He was conscience incarnate.

Mr. Frothingham's publications were as follows: Significance of the Struggle between Liberty and Slavery in America, discourse at Portland, Me., on Fast Day, April 16, 1857; On this Rock, sermon at the dedication of the Church of the Messiah in Montpelier, January 25, 1866; Death, a sermon, Brattleboro, Vt., 1866; Tribute to the Memory of William Czar Bradley, of Westminster, Vt., who died March 3, 1867; The Trial of Unitarianism, a discourse given in Buffalo, N.Y., 1868; The Lord's Freedman, a discourse, 1868; Shall Unitarianism have a Creed? a discourse, given in Buffalo, October 9, 1870; The Lord's Song and Other Sermons (compiled by L. R. F.), Cambridge, 1893.

MELLISH IRVING MOTTE

1801–1881

Mellish Irving Motte was born in Charleston, S.C., December 11, 1801. He graduated at Harvard in 1821, and was ordained deacon in the Episcopal communion in St. Philip's Church, Charleston, S.C., in 1823. He was installed minister of the South Congregational Church, Boston, Mass., on May 21, 1828, and retired from the pastorate in July, 1842. He was editor of the *Christian Register* in 1855, and for a period before and after he assisted in editing that paper. He was later for several years pastor of the Unitarian church at Greenfield, Mass., and in Brattleboro, Vt. He died at Washington, D.C., December 18, 1881, at the age of eighty.

Mr. Motte was a scholar by nature, and his chief pleasure was in books. He had almost an intuition for acquiring languages. A few weeks' study without special effort and after middle age was enough to give him sufficient working knowledge of German to translate a difficult scientific work, at the casual suggestion of a friend, who, himself ignorant of that language, wished to make use of the book. Besides Latin, Greek, and Hebrew, he could read Spanish, Portuguese, and Italian. His knowledge of French was most thorough and accurate in grammar and finished and graceful in style. His Latin was fluent enough to enable him to carry on easy conversation with monks and priests, when in Italy.

With the taste and temperament of a scholar he had a keen perception of wit and fun. When completely at ease, he would sparkle with jokes and quotations from his well-stored memory, but usually he was too

retiring to give his humor play. With a plenty of physical courage in his slight frame, he had a mental delicacy and reserve that made him shrink from putting himself forward. His wit had a certain quaint kindness that lighted up without scorching all the events of life, always restrained by a kindly charity for the weakness of others. He was naturally of a quick temper, but it was disciplined to a patient endurance of the ills of life without a murmur or a reproach. Among those who knew him, to name him is to recall the kindly, calm courtesy of an old-fashioned manner, the firm, sincere pressure of the hand, the scrupulous regard for the rights and opinions of others, the fidelity to friendship retained throughout his long life.

Mr. Motte entered Harvard College in the class of 1821. Here he was the classmate of Ralph Waldo Emerson, of Josiah Quincy, and other gentlemen who have filled important places in public affairs. Among the attractive group of young Southerners then in Harvard, Mr. Motte was very popular as a companion and as a bright and promising writer. Athletics, of course, were comparatively unknown; but he was a good rider, a fair boxer, and an excellent fencer. In college he formed some tender friendships, which such a man as he was sure to maintain in after-life.

He had determined to enter the ministry, and, after graduating, he was ordained in the Episcopal Church; but he seems soon to have found that no bondage is so tight as that of a form. He left its restrictions, and offered himself to the larger field of the Unitarian pulpit. He returned to Boston, where he was welcomed by the men who, around Channing, Ware, and Palfrey, were building up the newly formed Unitarian Association. The new church at what was then the South End united cordially in the choice of Mr. Motte, and for nearly fifteen years he worked faithfully as its

minister. He served it through all the days of small things, and had the satisfaction of seeing it established on a solid foundation, upon which the rapid growth of the population of that part of the town gave every opportunity for its great enlargement under his successors, Dr. Huntington and Dr. Hale.

The following is part of a sermon preached by Dr. Edward E. Hale in the South Congregational Church on the Sunday following the death of Mr. Motte: "I should find it hard to make young people understand what this part of the town was when he became the pioneer minister here. A straggling line of comfortable houses stretched up the 'Neck,' as people then called Washington Street, in language half-forgotten to-day. The houses of Pleasant Street and Common Street were the cheerful, garden-surrounded mansions of a country town. One circle of parishioners crossed Dover Street Bridge from South Boston. Indeed, without their generous zeal, Christians of all weathers, —of winter's storms and summer's heats,—there would be no South Congregational Church to-day. In this suburb, with a Roxbury coach three times a day connecting his parish with Boston, Mr. Motte was settled as minister of less than a hundred families. I have his visiting lists, showing that happy neighborhood of his parishioners which we sigh for to-day as a lost blessing, and showing as well his own cordial interest in the families under his charge. I think they lived together, much as the people live in an intelligent country town to-day, with no great thought of the amusements or the occupations of the somewhat distant city. They held the gates of the town, indeed. Their cows were pastured on open commons, where the antiquary might still trace the lines of the outer fortifications of the English, only fifty years before. When the foundations of the old church were laid, the workmen threw

up the remains of old works which belonged to inner lines of fortification. Adventurous sportsmen, after a south-east gale, might still bring home a bag of birds from the outlying grounds, where Chester Square and Worcester Square are built to-day. Just where I am standing, a schooner might be unloading potatoes or other produce from the Penobscot or taking in the assorted cargo for Bangor with which he was to return. The tradition says that, until railroads connected Boston with the neighborhood, our minister was widely known among young people in the Norfolk towns as the Boston minister nearest to the country; and the marriage records of the church fully confirm the tradition.

"Sixteen years of such faithful life as our friend led here leave, if you please, little mark in formal biography. Comfort, as if a voice from Heaven, spoke at a hundred sick-beds; cheer, as from the best friend, in a hundred happy homes; sound counsel, never forgotten, to a thousand boys and girls leaving the quiet life of these quiet homes to be scattered over the world. But no sensational history. There is no exciting tale to be made of it. The memory of it lives in serene lives while they live, and then the sea passes over it and it is forgotten. But there remains an institution. There remains, thanks to him and to these wise counsellors and firm friends around him, 'the church,' which bound them together, and which, in weakness and in difficulty, they bravely founded. Last Sunday evening when his church assembled, as by a sort of right, as being in the very centre of the present population of Boston,—seven or eight hundred people, including no small number of the leaders of Boston,—to confer on the high religious interests of the church of Christ, when we made plans here, confident and proud, for the future of the Unitarian cause in the city of Boston, I do not know whether any man in the assembly stopped

to think of the founders of this church, in their days of small things, gathering in a handful on the outskirts of the town. At that moment the venerable man, to hear whose counsels these founders gathered, was passing from this world to his other home. He had a right to remember what, perhaps, he was too modest to remember, the manly and loyal work of his youth and his ripe manhood."

THOMAS JAMES MUMFORD

1826–1877

Thomas James Mumford was born in Gillisonville, Beaufort District, S.C., June 26, 1826. His later boyhood was spent in Waterloo, N.Y. Here he attended an excellent academy, graduating at eighteen, noted for his bright promise. He left school in 1844, and entered upon the study of the law. After he had almost completed his preparatory studies, he abandoned the idea of becoming a lawyer. He had become slightly deaf, and thus unfitted for successful practice at the bar, and he was sorely disappointed in the nature of legal practice. He could not reconcile himelf to that indiscriminate advocacy of the right and the wrong which seems to be required by the present state of the profession. For many years he had been impressed with a belief that he ought to devote himself to the work of elevating the popular standard of morality and disseminating correct ideas of the nature and laws of God. His parents were Episcopalians, and thought him calculated for the work of the Christian ministry. But he had read and thought much on the

subject of Christian doctrine for several years, and the effect of his investigation and reflection was a warm attachment to the principles of Unitarian Christianity.

At Waterloo there was a little company of Progressive Friends. One of these gave him liberal books, and among them the Works of Channing. Reading these with avidity, he soon found himself outgrowing the creed of the Episcopal Church, in which he had been baptized and brought up; and, in leaving the beliefs of his early years, he broke no friendship nor lost his loving regard for the Church from which he sorrowfully went out. Speaking of Dr. Channing, he said, "I cannot be too grateful to Heaven for having set such a hero soul before me, and I know of no better way of evincing my gratitude than by emulating to the utmost verge of my ability his bright and lofty example." Another time he said: "The name of Channing is very sacred to me. Sometimes it has seemed next in sanctity and blessing to the name of Christ. Certainly no human teacher has done more for my mind and heart."

Through his Quaker friends he soon met Samuel J. May. Congenial spirits, they instantly went to each other's hearts. Under Mr. May's guidance Mr. Mumford went in the fall of 1849 to the Theological School of Meadville. Here he remained two years. Through life he cared little for abstract studies, but biography and poetry were his delight; and he gathered from these spiritual food as a bee gathers honey. His memory was tenacious. He had from the first precision of expression. He said, "One who speaks extemporaneously knows not what he says nor how he says it." One of his favorite mottoes was,—

> "It is the heart, and not the brain,
> That to the highest doth attain."

He recognized Jesus as humanity's divinest leader.

His essay at graduation was on "Christ, the Light of the World." 1851 he received a call to Detroit, where he went, taking his young wife, Sarah Shippen of Meadville, who continued but two years longer on earth. In Detroit he remained about nine years, leaving only by the necessity of change for renewed health. After a year's preaching in Marietta, coming to New England, he married in Groton Elizabeth Goodrich Warren. He was invited to take charge of the pulpit in Yonkers, Concord, N.H., and Northampton. In 1864 he accepted a call to Dorchester,* which extended to 1872. In Detroit and Dorchester pastor and people were united in perfect sympathy. But in 1872 Mr. Mumford, suffering from increasing deafness, gladly became editor-in-chief of the *Christian Register*, saying, "I have lived to be forty-five years old without ever finding out what I was made for till now." His Memoir of Samuel J. May, which was published in 1873, was warmly welcomed. Such was his modesty that his name did not appear on the title page. Only by a line in the Preface is it intimated by whom the work was done. August 29, 1877, he suddenly died, to the spontaneous grief of countless friends, who anticipate meeting him as one of the joys of heaven. Methinks we hear him say, as he did after a severe disappointment, "It was hard over night, but it was all right in the morning."

*At Dorchester he succeeded to the ministry of Richard Pike who was born at Searsport, Me., June 6, 1813. He graduated at Bowdoin College in 1836; and, after a period of study at the Harvard Divinity School, he was ordained minister of the Third Religious Society in Dorchester in 1843, and served that society with unfailing devotion and success until his death, February 18, 1863. (See Memorial of Richard Pike, with discourse by Nathaniel Hall, Boston, 1863.)

WILLIAM NEWELL

1804–1881

William Newell was born at Littleton, Mass., February 25, 1804. His father, Jonathan Newell, kept the village store. His mother was Nancy Tuttle. When William was still a child, the family moved to Boston, where in 1814 he entered the Latin School. He graduated from the school four years later, when he was fifteen years old, and for his graduating exercise wrote a considerable poem. He at once entered Harvard, and received the Bachelor's degree in 1824 as the second scholar in his class. For one year he taught in the Boston Latin School, and then entered the Harvard Divinity School, graduating in 1829. Professor Andrews Norton took a deep and permanent interest in his education and welfare, and said that "in the department of *belles-lettres* he did not know his equal among his contemporaries." Mr. Newell was marked throughout his life by an exquisite sense of literary propriety. He was much consulted by men of letters, and his appreciation of poetry was peculiarly deep and catholic.

After graduating from the Divinity School, Mr. Newell travelled for some months, and then accepted an invitation to the pastorate of the First Parish in Cambridge. The call to this important church was given partly through the influence of Mr. Norton and the professors of the Divinity School, and also because of the intimate acquaintance which Mr. Newell had formed with many leading members of the parish during his seven years' residence in Cambridge. He was ordained May 19, 1830. The Cambridge of that time was a rural village grouped about the college buildings

and surrounded on all sides by open fields. Connection with Boston was maintained by a single stage, and the fare was twenty-five cents. The fifty years of Mr. Newell's ministerial life wrought in Cambridge the marvellous changes which have taken place near all the great centres of population in America. The country village has become a great city, and in all these processes of change and readjustment the First Parish and its minister had their part. The parish meeting-house, at the time of Mr. Newell's installation, stood on Harvard Square on ground now included in the college yard. In 1832 the parish sold this lot to the college, and received in exchange the lot across the street now occupied by the church, which was built at the expense of the college. The relations of church and college throughout the years of Mr. Newell's pastorate were intimate, but at the same time productive of more or less friction.

Mr. Newell began his ministry just after a considerable minority of the parish had seceded to organize the Shepard Congregational Society. The controversy in the parish between the orthodox and liberal members had been bitter. The seceding minority went so far as to lodge a protest against the settlement of Mr. Newell on the day of his ordination. Mr. Newell absolutely refused to engage in controversy, and ignored all hostility. As a result of his gentleness, the quarrel soon passed into oblivion.

Dr. Newell (he received the degree of Doctor of Divinity from Harvard in 1853) remained the minister of the First Parish until his retirement, March 31, 1868. He then transferred himself from the pulpit to the pew, and with buoyant and devoted loyalty welcomed the methods and plans of his successor, and aided him materially in the discharge of his duties.

Mr. Newell was married in 1835 to the daughter of

William Wells, a distinguished citizen of Cambridge, and his domestic life was singularly sweet and happy. His parish was not an easy one. A certain section of his congregation were village folk of plain and practical habits. Another section was academic, and cherished a somewhat severe and scrupulous literary taste. Still another section of his auditors then, as now, consisted of retired ministers who had come to settle in the university town. Mr. Newell succeeded to a remarkable degree in satisfying the claims and needs of this diversified congregation. His sermons were simple and direct, and, after the fashion of his time, clothed with literary excellence. If he had not been a successful parish minister, he would have undoubtedly made for himself a name in letters. He was a constant writer of verses, but never cultivated this gift for its own sake, and seldom cared to circulate or copy his verses. In personal intercourse he had a sunny and playful humor, a sweetness of temper and simplicity of manner which diffused sunshine about him. His first sermon in the Divinity School had been on "The Duty of Cheerfulness." This discourse was periodically rewritten and redelivered throughout his career. In 1870 he added to it the verses on "Serve God and be Cheerful," and this motto may be considered as the watchword of his life,—a lesson constantly repeated in public address and inculcated by the influence of presence and voice. Another of his earliest discourses, on "The Progress of Truth," presents the quality of his mind,—the assertion of absolute liberty of opinion, the expectation of unlimited progress.

Dr. Newell came to Cambridge in delicate health, and looked forward to a short life. He was never robust, but yet enjoyed unintermitted ability to labor in his vocation until the last year of his life, when he was assailed by a long and exceedingly painful illness.

He suffered, however, no old age in his affections, no dimness in the eye of faith, no abatement of cheerfulness. He died in Cambridge on the 28th of October, 1881.

Dr. Newell's publications were as follows: Scripture Truths in Questions and Answers for the Use of Sunday-schools and Families, 1840; Our National Legislature, discourse delivered in Cambridge on the Annual Fast, April 7, 1842; A Farewell Sermon upon leaving the Old Meeting-house of the First Parish in Cambridge, December 1, 1843 (with an appendix and sermon preached at the dedication of the meeting-house for the use of the First Parish in Cambridge, December 12, 1843); Discourse occasioned by the Death of Hon. Joseph Story, delivered in Cambridge, September 14, 1845; Discourse on the Cambridge Church Gathering, in 1636, delivered February 22, 1846; The Year's Remembrance, a discourse delivered in the meeting-house of the First Parish in Cambridge, December 31, 1848; The Changes of Life, a discourse delivered in Cambridge on the Sunday after the death of Mrs. Harriet F. Webster, October 16, 1853; Andrews Norton (*Christian Examiner*, November, 1853); The Pastor's Remembrance, discourse delivered before the First Parish in Cambridge, May 27, 1855 (with Voices from the Past and appendix); The Blessed Memory of the Just, discourse occasioned by the death of Jared Sparks, delivered March 18, 1866; The Christian Citizen, discourse occasioned by the death of Charles Beck, LL.D., delivered March 25, 1866; Memoir of Rev. Convers Francis, D.D., reprinted from the Proceedings of the Massachusetts Historical Society, 1866; Discourses and Poems, a memorial volume, Boston, 1882.

A memoir of Dr. Newell is contained in the Proceedings of the Massachusetts Historical Society, 1885, second series, i. 72–74, and in the volume of Discourses.

GEORGE RAPALL NOYES

1798–1868

George Rapall Noyes, scholar, pastor, teacher, author, was born in Newburyport, Mass., March 6, 1798, the son of Nathaniel and Mary (Rapall) Noyes. He came from a good Puritan and New England stock, which had minister in its blood, his first ancestor in this country being Nicholas Noyes, who landed on its shores in 1634 and whose father and brother were both clergymen. His parents were members of the old Whitefield church in Newburyport, and, following the family tradition, they intended him also for the min-

istry; but their means were limited, and, like many New England boys, he had to work his own way to an education. His preparation for college was made in the Newburyport schools under the inspiration and with the financial help of his minister, Rev. Mr. Dana, who seems to have seen in him from the start a lad of promise. He entered Harvard at the age of sixteen, and along with his studies there, to eke out his support, he taught a district school three successive winters in Boxford, Bolton, and Lexington,—in the latter place having Theodore Parker as one of his pupils. He graduated in the class of 1818, and for the following year took charge of the academy in Framingham, Mass., where he earned money enough, his first use of it, to pay off squarely all his college debts.

While at Cambridge, coming under the influence of Rev. Henry Ware, he outgrew the theology in which he had been brought up, and in 1819 entered the Divinity School, then recently organized as a part of the university. On completing its three years' course, wishing to pursue yet further his Biblical and theological studies, he remained in Cambridge five years more, acting at the same time first as private teacher and then as college tutor.

In October, 1827, he was ordained, and settled as minister over the little Congregational society at Brookfield, Mass., and in October, 1834, over the larger one in Petersham. In both he proved himself a faithful and successful pastor, and was much beloved by his people. But without neglecting his immediate duties he kept on with the studies that were his first love. Occasional learned articles from his pen appeared in the *Christian Examiner;* and it was while he was a country minister that his translations of Job, the Psalms, and the Prophets were published. Their scholarship and literary excellence opened for him a

larger sphere in which to shine. Added to his A.B. at Harvard in 1818, and its A.M. in 1821, he was given its D.D. in 1839, and in 1840 was invited back to the Divinity School to be Hancock Professor of Hebrew and Other Oriental Languages and Dexter Lecturer on Biblical Literature and Theology,—positions in which, till his death, June 30, 1868, he did his main life-work.

The faculty of the school during much of this time was quite limited in numbers, and the school itself, though nominally a part of the university, was a somewhat loosely attached part, so that not only his strictly professional duties, but a large measure also of its administrative labors, fell on him. In the ferment of new thought then going on and the wide and liberal opening offered to all inquiring minds, irrespective of denomination, there was danger of intellectual vagaries and exegetical eccentricities, making his position in this respect no sinecure. Most admirably were its duties performed. He never set himself up as a pope, never exercised over his pupils any arbitrary authority, never acted as a spy on how their time was spent. Yet with the utmost liberty there was no looseness in his government, either of person or of mind. He knew each member of his classes individually, was known by each as a father and friend. If any one was remiss in his work or careless of the proprieties, a quiet word with just a dash of the moral law as its tone was enough to set him right. And the only force used to keep even the most cometary minds from wandering off into too eccentric orbits was the attractiveness of the great central truths that he set forth.

The method of instruction pursued, both by him and by his co-laborer, Dr. Francis, to whom also much respect is due, had in it a combination of excellences which made it in the highest degree effective. To formal lecturing, that delusion of many would-be

teachers, there was given only a subordinate place. In Hebrew regular lessons were assigned, and the work done was tested in the recitation-room with question and answer. In the exegesis of the New Testament, while he led the way, it was step by step, with an opportunity not only to make notes, but at each step to make inquiries. Now and then, especially in the Epistles, he would come to difficulties that he felt it no derogation to his position freely to acknowledge. At one such place I remember his saying, "I don't really know what the meaning here is, and, if ever I should have the good fortune to meet with Paul in the future life, I think that one of the first questions I shall ask him will be what he intended to express by these words." Ordinarily, however, everything was made as clear as the sunlight, sometimes too clear, for, if he failed in anything, it was to give the atmosphere, the mist, and the cloud effects of the old writings, so that he was more successful with Paul and the Synoptics than with John and the Apocalypse.

In all departments of study where it was possible original investigation was insisted upon, a special topic with the lists of books bearing upon it pro and con being given to each student, who prepared an essay upon it, which was read before the class and discussed by them, followed by the professor's views, which were also open for discussion. Independence of thought was encouraged. If a stupid question was asked or an honestly cranky one, there was no sarcasm in its answer, nothing but a patient helping of the questioner to see the truth for himself. The orthodox men in the classes never had their feelings hurt by any disrespect to what they held dear. He had a quiet vein of humor that would sometimes flow out in a pleasant smile and ripple along in his speech, and he recognized and enjoyed anything of the kind in his pupils as much as in himself. On

one occasion when a man was late, his rebuke was, "I am sorry, Mr. Blank, you did not get in sooner, for you have missed not only what I said, but a very good witticism made by Mr. So-and-so." The classes did not get in him the inspiration of a brilliant lecturer, like Professor Park, his contemporary at Andover, imposing upon them his one special set of views, but they got in its place a wide acquaintance with the views taken by all leading minds, and, best of all, a capacity for taking their own views.

His published writings, not voluminous, but continued up to his last days, show the same characteristics as his work in the school. His translations of the sacred books, made by himself alone, will compare favorably alike in their accuracy and elegance with any since made, even by companies of scholars; and many of his articles in the *Christian Examiner*—such, especially, as those on "The Scriptural Doctrine of Sacrifice," "The Messianic Prophecies," and "The History of the Doctrine of the Atonement"—are models of fairness. He was a pioneer in a realm of Biblical criticism which has since become a settled country, proclaimed doctrines, denounced then as infidel, which all students now accept. Familiar with German thought, he appropriated the grain of its scholarship without allowing himself to be buried in its chaff. Fond of the classics, and as capable of teaching Latin and Greek as of teaching Hebrew, he brought their culture to bear on his own chosen field of labor. And, while too accurate and rational to be a poet or to sympathize much with the mystical, visionary, revivalistic side of religion, he nevertheless often reached heights of truth on his plodding feet equal to any that others rose to on soaring wings.

Personally he had none of the eccentricities which sometimes accompany his kind of scholarship. His

learning was well matched by his common sense. He was genial, accurate, and careful in all business affairs, a good citizen, and a man who everywhere exemplified the Christian life and won respect. At the age of thirty he married Eliza Wheeler Buttrick, of Framingham. His home life was happy; and of his seven children he had the satisfaction of seeing five live and grow up into worthy characters and useful lives, the four sons as graduates of his own Alma Mater.

While physical weakness came to him in his later years, his mental vigor remained to the last. Only a few weeks before he died he made, at the alumni meeting, a most effective off-hand speech in behalf of his beloved school, pleading for a continuance of its unshackled freedom,—a most fitting word to crown what under him it had always had. And, when the end came, it was met with the serene confidence of its opening for him another volume of those truths whose records in the first one he had so long and faithfully taught.

Dr. Noyes's publications were as follows: An Amended Version of the Book of Job, with an introduction and notes chiefly explanatory, Cambridge, 1827, second edition, 1838; A New Translation of the Book of Psalms, and the Proverbs, 1831, second edition, 1846; The Gospel Exhibited, a discourse delivered in Brookfield, November 7, 1831; The Christian Doctrine of Retribution, American Unitarian Association Tracts, first series, No. 9; Jesus Christ the Chief Corner-stone, American Unitarian Association Tracts, first series, No. 13, Remarks on the Books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles, American Unitarian Association Tracts, first series, No. 23; Messianic Prophecies (*Christian Examiner*, July, 1834); Lucke's Dissertation on the Logos (*Christian Examiner*, March and May, 1849); Porter's Principles of Textual Criticism (*Christian Examiner*, January, 1850); Professor Maurice and his Heresy (*Christian Examiner*, March, 1854); Davidson on Biblical Criticism (*Christian Examiner*, May, 1853); Scripture Doctrine of Sacrifice (*Christian Examiner*, September, 1855); A Collection of Theological Essays from Various Authors, with an introduction, Boston, 1856; MacWhorter on the Memorial Name (*Christian Examiner*, March, 1857); The New Testament, translated 1869; Explanation of Isaiah ix. 6 and John i. 1, second edition, American Unitarian Association Tracts, first series, No. 7.

For Dr. Noyes's career see *Christian Examiner*, July, 1868 (article by J. H. Allen); *Monthly Journal of the American Unitarian Association*, July, 1868; *Christian Register*, June 6, 13, 20, 1868; Peabody's Harvard Reminiscences, pp. 130–134.

EPHRAIM NUTE

1819–1897

Ephraim Nute was born in Boston September 17, 1819. He graduated at the Harvard Divinity School in 1845, and served the parishes at Petersham (1845–48), Scituate (1848–51), Chicopee (1851–55). In 1855 he was commissioned by the American Unitarian Association to go as missionary to Lawrence, Kan. It was the time of the Free State struggle with the pro-slavery party, and Mr. Nute was one of the foremost leaders of the Free State settlers. When he reached Kansas, there was no church building in the territory. His first services were held on Mount Oread, just outside of the new settlement at Lawrence. As the local paper, the *Herald of Freedom*, said on June 9, 1855, "For the want of a smaller edifice, Mr. Nute chooses for the present to worship in the sunset dome which nature has erected." Mr. Nute rapidly collected money for the building of a church, and aided in its erection with his own hands. This building, the first church in Kansas, served the city of Lawrence for a number of years as church, school-house, and as meeting-place for the members of the Free Soil party. It is said of Mr. Nute that "he was a good fighter when the fight was on." He has himself left a description of a meeting in the church before it was finished, when he was told just before the hour of service "of the arrival of Governor Walker with a party of officers from Lecompton. I tried to adapt a part of my discourse to the special needs of my visitors. Taking for my subject the bearing of the great leader to the publicans of his day, I proposed that, following his example, we should welcome kindly representatives of an obnoxious

administration and advocates of an iniquitous institution, and extend to them our religious sympathies and fellowship, though we should run the risk of being called the friends of publicans and sinners." Obviously, Mr. Nute had the courage of his convictions. It is said of him that "he never hesitated to say his say in plain and unmistakable terms." His sense of humor was keen. He was aggressive, and had an abundance of self-assurance,—qualities which were needed in the tumultuous days and chaotic condition of Kansas at that period.

On June 10, 1861, he enlisted as chaplain of the First Regiment of Kansas Volunteers, and served for three years. It is reported of him that he was more of a fighter than a chaplain, though always ready to make himself useful. After the war, Mr. Nute returned to New England, occupied himself in various pursuits until his death at Providence, R.I., January 21, 1897. He left his mark on the character of the city of Lawrence, and will be remembered as one of the leaders in the early struggles and achievements of the Free State of Kansas.

Mr. Nute was succeeded at Lawrence (1) by JOHN STILLMAN BROWN, who was born in New Ipswich, N.H., April 26, 1806. He worked on his father's farm till he was eighteen years old, and then went to Boston as a salesman in a dry-goods store. He worked hard to get an education, spending some time at Phillips Exeter Academy, one year at Dartmouth College, and finally graduating with high honors in Union College in 1834. In 1836 he married Mary Ripley, of Greenfield, Mass., and settled in Buffalo, where he taught school for six years. In 1842 he went to Brook Farm, and spent a year and a half with that historic company. In 1844 he was licensed to preach by the Connecticut River Unitarian Association, and was ordained and settled in Fitzwilliam, N.H., where he remained ten years. He was then minister of the church in Ashby, but in the winter of 1857 moved to Kansas to aid in the work of making Kansas a free State. In 1860 he became the second minister of the Unitarian church in Lawrence, occupying the pulpit regularly for more

than five years, and at times thereafter until his death. His last appearance as a preacher was in his ninetieth year. In 1865 he established a popular newspaper called the Kansas *Farmer*. He served for six years as superintendent of the public schools of Douglass County, Kansas, for one year as superintendent of the schools of Lawrence, Kan., and two years as city clerk. He was widely known throughout the State for his beneficent and educational work, and was known as the friend to "all sorts and conditions of men." In Lawrence he was known as "Father Brown," and he was loved by all for his open-minded simplicity and kindness of heart. He died July 15, 1902, at the age of ninety-six.

After three short pastorates and a considerable interregnum, Mr. Brown was succeeded (2) by CLARK GOODHUE HOWLAND, who was born in Barre, Orleans County, N.Y., August 8, 1831. His father was a farmer, a descendant of John Howland, one of the "Mayflower" Pilgrims. His family moved to Lenawee County, Michigan, when he was two years old. His boyhood was one of toil and hardship. He became inspired with a longing for an education, and succeeded, at home and without teachers, in preparing himself for entrance to the university at Ann Arbor, but was presented from entering by a severe illness. He afterward worked his way through the Union High School in Adrian, Mich., and became subsequently a teacher in this school.

At the age of twenty-six he went to Chicago to prepare himself for the liberal ministry, and studied with a Universalist minister, supporting himself by any work he could get. He was ordained by a Universalist conference. He had a year of service among churches in Northern Illinois, and was settled for three years over a liberal church in Tremont, Ill., then a new town in a pioneer land. In 1865 he moved to Kalamazoo, Mich., as the minister of the Unitarian church, where he served for sixteen years. Here he met and married Miss Marcia Brown, and here their two children were born. He was settled over the Unitarian society of Lawrence, Kan., in 1881, and continued as its minister until July, 1898, when he resigned on account of failing health. He died on April 24, 1899.

Mr. Howland was called "a scholar by the grace of God," but his library shows that he was a scholar through love and hard work. He had a real passion for preaching. His genuine "gift for religion" inspired others with the same feeling of reverence for things sacred. He had a retiring disposition, a winning smile, an amiable presence, a keen humor, a gentle manner, a great hatred of evil, an intense love of righteousness, and a perfect sincerity in speaking the truth.

THEODORE PARKER

1810–1860

Shortly before Theodore Parker's death in Florence he said one day to Frances Power Cobbe: "There are two Theodore Parkers now: one is dying here in Italy; the other I have planted in America. He will live there, and finish my work." In another sense than he had in mind, there always had been two Theodore Parkers, juxtaposed, rather than blended, in a single personality. On his father's side he was descended from Thomas Parker, Puritan pioneer, who came from England in 1635, and settled first in Lynn, afterwards in Reading. His grandfather, John Parker, commanded the company of Lexington minute men on the morning of the 19th of April, 1775; and the belfry of the old church on the Green afterwards served as the workshop in which Theodore's father, John Parker, exemplified the tradition of Yankee "handiness." From his father, who is said to have cared little for poetry, but to have read much in history, philosophy, and theology, Theodore Parker inherited his shrewd and critical "understanding," and an ingrained love of liberty. His mother, Hannah Stearns, was of a different type, reading little save the Bible, the hymn-book and stories of New England captives among the Indians, taking, as her son testified, "deep and still delight in silent prayer," finding God in the works of nature and in the soul of man. The often repeated story of Theodore and the tortoise illustrates her religious spirit, and indicates the source from which Theodore derived his mysticism, poetry, and profound appreciation of the significance of conscience in man. In Theodore Parker, the man, one finds constantly

these contrasted traits: he is reported to have been a good business man; he was certainly an active, energetic man of affairs; as a critic, he tended to judge men and opinions by the understanding alone, and thus, lacking the due exercise of sympathy and imagination, often appeared censorious even to the point of harshness and cruelty. But there was another Theodore Parker, sensitive, tender, yearning for friends and children, a mystic soul whose truest expression was in prayers which rose from the mother-heart within him to the Father and Mother God. Such a combination of antithetic tendencies is by no means uncommon in New England, which to Arthur Hugh Clough seemed a congenial soil for mysticism, while to others it has seemed almost synonymous with shrewdness and worldly sagacity.

In the case of a young man with such a mixed inheritance it depends largely upon circumstances which side of his nature develops. In the intellectual life of New England during the first half of the last century there were influences which appealed strongly to both sides of this composite nature. Indeed, it would not be unjust to say that Parker was the New England of his age in miniature. At the beginning of the century the dominant philosophy was that of Locke, to which corresponded well Parker's paternal inheritance; but later on the German influence was felt in its two forms of Biblical criticism, appealing to the father-mind, and Transcendentalism congenial to the mother-heart within him. Subsequently the course of events, both political and theological, was such that both sides of Parker's nature were perpetually in action, the aroused mother heart and conscience giving direction and dynamic to the father hand and brain. But for practical as well as philosophical reasons the paternal inheritance was the first to develop. His father was

not well-to-do, and, after the most rudimentary training in the village schools, Theodore adopted the then common New England practice of burning the candle at both ends, teaching spelling and the rule of three by day, that he might study privately Greek poetry and the higher mathematics by night. In 1830 he passed the examination required for admittance to the Freshman Class of Harvard College, and during the next four years carried on by himself the studies of his class, while teaching school as opportunity offered. Later he was offered the Bachelor's degree, which his work had fairly earned, if he would pay the four years' term bills; but his means did not warrant the expenditure, and his sole academic degree was an honorary A.M., given him by Harvard in 1840,—would it have been given him after 1841? While teaching school in Watertown (1832–1834), he reached two momentous crises in his life. One was his betrothal to Miss Lydia Cabot, whom he married, after a four years' engagement, in 1837. The other was his decision to enter the ministry, under the encouragement, seconding his natural inclinations, of Convers Francis, then minister in Watertown, afterwards a professor in the Harvard Divinity School, whose friendship and ample library meant much to the young teacher. Having anticipated some of the theological studies, he was graduated from the Harvard Divinity School in 1836. Then followed nearly a year of candidating, terminated by a call to the ministry of the Unitarian church in West Roxbury, Mass., which ordained him on June 21, 1837.

The next four years were spent in quiet, peaceful study, for which there was ample time after the conscientious performance of his duties as minister of a country parish. The salary was not large, but it was sufficient for himself and wife, and books were to be

had at the easy price of a short journey to Boston or Cambridge. It was a life admirably suited to an insatiable reader, like Theodore Parker. Already he had begun a translation of De Wette's "Critical and Historical Introduction to the Canonical Scriptures of the Old Testament," at which he had worked during the weary months of candidating, and which was finally published in 1843, receiving, however, "not a friendly word in any American journal" and never making good to Parker's slender purse even the cost of publication. But his energies were by no means exhausted in the work upon De Wette. Master of some twenty tongues, or, if not master of all, at least on speaking terms with some and able to use the rest, he was a glutton of books. But he was more than a reader, for he had the scholar's gift of extracting the creative idea of a book, and, in addition, an extraordinarily tenacious memory. If he read somewhat indiscriminately and uncritically, and, as Lowell intimates in the "Fable for Critics," was a trifle over-fond of parading his erudition, the fault is pardonable, especially in one who in other respects showed so little of the bookman, so much of the man of action.

But the peaceful years of study were soon interrupted. In 1838 Emerson delivered the literally epoch-making address before the graduating class of the Harvard Divinity School, which made Transcendentalism a fact to be reckoned with in the religious thought of New England. Essentially, the conflict which arose was between precisely the two elements which we have observed in Parker's character, between the imagination and the understanding, the mystic soul and the logical intellect, waged now not within a single breast alone, but on the larger field of New England life. Emerson stirred the mother-heart in Theodore Parker: the cool, critical faculty had already done destructive

work upon the traditional theology; and he soon came into public notice because of the so-called South Boston Sermon, delivered on May 19, 1841, at the ordination of Charles C. Shackford, upon "The Transient and Permanent in Christianity." It was a hurriedly written sermon, and one who reads it now, after the lapse of a generation, is more likely to be impatient with its turgidity than excited by its heterodoxy. But the glowing coals of one generation almost necessarily become the gray ashes of the next; and, when the sermon was delivered, its criticism of the authority of the Bible and the worth of the miracles was more significant than its glowing tribute to the humanity of Jesus and its enthusiastic assurance of the permanence and the universality of Christianity. Almost immediately Unitarian orthodoxy took fright: here was one of their own number, a Unitarian minister in good and regular standing, preaching open Transcendentalism and giving ample occasion for the Trinitarian taunt, "We told you so." Furthermore, Parker grievously offended some of his brother ministers by an article which appeared in the *Dial* of October, 1842, upon the Hollis Street Council, called to adjust the relations between the pastor of that church, John Pierpont, and certain of his parishioners whom he had offended by his preaching against "rum-making, rum-selling, and rum-drinking." Parker's article characterized the result of the council as Jesuitical, and lashed the ministers responsible for it in a way hard to forgive. It must be frankly acknowledged that, throughout, Parker's controversy with his brother Unitarian ministers was deeply tinged with personal feeling. He was pained and outraged by the attitude which they took toward his religious position, affirming that he was only saying openly what they thought and said privately, but lacked courage to declare publicly. Doubtless there was some truth in

his charge, yet Parker's inference of cowardice and insincerity was probably unjustifiable. One may deal kindly with a theory so long as it remains a theory, and yet feel obliged to condemn it when it becomes a practical issue. But Parker disdained policy, "that heretic which works on leases of short-number'd hours," and could see no reason why men should not unfold their whole mind, its questions and uncertainties, as well as its convictions, on call. When men disappointed him, he was unsparing in his criticism and denunciation, using, too, the language of the farm and the street, and not of the library or the cloister. But clerical opposition only stimulated his powers, which soon raised him from the humble position of a country parson to that of a city preacher addressing an audience far larger than gathered in any Unitarian church, and wielding an influence which in extent and importance was greater than that possessed by any other clergyman of his time. In the winter of 1841 and 1842 he delivered in the Masonic Temple, Boston, a series of Sunday afternoon lectures, afterwards printed in 1842 under the title "A Discourse of Matters Pertaining to Religion." This opened to him a larger hearing than was afforded by his West Roxbury parish, and during the next winter of 1842–43 he delivered before seven different audiences in Boston and vicinity a series of six carefully prepared "Plain Sermons on the Times," published in 1843. The next year, from September, 1843, to September, 1844, was spent in Europe; but on his return he found the storm signal still flying over Boston Unitarianism. In the early days of the Unitarian controversy the exchange of pulpits was reckoned a sign of amity, and refusal to exchange was a marked sign of disapproval and a denial of Christian fellowship. Since the old idea still lingered, the Unitarian ministers about Boston could testify their lack

of sympathy with Parker and confine his influence as closely as possible to his own congregation by refusing to exchange with him. This phase of the controversy became acute when Mr. Sargent, a missionary of the Benevolent Fraternity who had exchanged with Parker in November, 1844, lost his position in consequence, and James Freeman Clarke, who also exchanged with him in January, 1845, witnessed the withdrawal of fifteen families from his church in token of disapproval. A month before Parker had given the Great and Thursday Lecture upon "The Relation of Jesus to his Age and the Ages," the result of which was a return of the responsibility for the lectureship from the Boston Association to the minister of the First Church, who could be trusted to keep out Parker, while the Association escaped the disagreeable dilemma of approving Parker by letting him preach in his turn or virtually excommunicating him by omitting his name in the assignment. All this, however, was but opening the way for a few earnest men to declare by vote on January 22, 1845, "that Theodore Parker have a chance to be heard in Boston"; and, in pursuance of this resolution, Parker preached in the Melodeon on Sunday, February 16, 1845,—the opening of his career as a Boston minister. Yet he was not a Boston minister after the Congregational principle, for those inviting him were not formally organized into a church; and therefore he remained a year longer as minister of the West Roxbury Society, preaching there on Sunday afternoons. But in November, 1845, the Twenty-eighth Congregational Society of Boston was organized, which on January 4, 1846, installed Theodore Parker as its minister, and his connection with West Roxbury formally terminated. From that time until his last sermon, preached in Boston Music Hall (whither his congregations had removed from the Melodeon in 1852) on

Sunday, January 2, 1859, Parker was far and away the most influential man in the Boston pulpit. If the Sunday services lacked something of the conventionality of the ordinary religious gathering, they were services in the full sense of the word. In Parker's published sermons one feels constantly the urge of a mighty purpose, the heat of a fervid conviction. He took the ministry seriously, quite after the fashion of the Old Testament prophets of righteousness. Platitudes and soft prophesyings were not for him. The pulpit was not the place for pretty trifling, but for the proclamation of the eternal will of the holy God. When great men died, he brought them before his judgment seat as solemnly as if it were the great white throne in whose searching light no sin was to be extenuated, no fault unreproved, though the sentence were spoken with swelling heart and moistened eyes. His preaching had a mark and hit it, and in most cases the mark was a contemporary sin, if not a present sinner. For slavery had become an issue, and the grandson of John Parker of Lexington fame, and the prophet of the Most High God who hath made of one blood all nations upon earth, could but declare against it. To others the slaveholder might be "an abstraction," but not to Parker, especially when he appeared in actual flesh and blood to carry back into slavery men and women of his own congregation. It was fearful reality when, at the wedding of William and Ellen Craft, Parker put into the former's hands a Bible and a bowie knife, bidding him use both in defence of body and soul, when Sims and Burns were marched down Boston streets on their way back to slavery. Then the preacher was a man of action, too, serving on the Vigilance Committee, writing fiery placards and pamphlets, preparing a defence, which unhappily he was not to deliver, when arrested for conspiracy in connection with the attempt to rescue

Burns, consulting with John Brown, writing bold letters of admonition and encouragement to men in public life, and doing all as a minister of God in the presence of sin. If other pulpits than his own were closed to him, the lyceum was open and the press was free. So he wrote and lectured, wearing out his not over-strong constitution and lessening his power of resistance, until, at last, the family foe came upon him, and his work was done. He seems to have had none of the illusions which consumptives often have about their own condition. From the first he realized the probable end, yet determined to fight the disease as best he could. He left Boston on the 3d of February, 1859, and on the 8th embarked at New York for Santa Cruz, writing on the voyage his letter to his church, entitled "Theodore Parker's Experience as a Minister." After a brief stay at Santa Cruz he sailed for London, and thence crossed to Paris and Switzerland. Six happy and healthful weeks were spent with his friend Desor at Combe-Varin, and then, after a brief stay at Montreux, he went to Rome, arriving on October 21. Here he was with friends, but the climate was unfavorable; and he left for Florence, where he died on May 10, 1860.

Scholarship has moved so rapidly and firmly since Parker's day that his critical conclusions, revolutionary as they seemed a half-century ago, have long been overpassed, and are to-day almost conservative commonplaces. Therefore, it would be unprofitable to dwell upon them. But his method of thought is more significant. As he thought, the soul has three intuitions,—God, Duty, Immortality. These need not to be proved any more than the axioms of geometry, whose authority is like theirs in kind and certainty. And these three inner certainties are sufficient for the religious needs of man. Why talk, then, of revealed re-

ligion attested by miracles, as if the sufficient revelation were not in every soul, needing no witness beyond itself? Why argue for immortality and plead its dependence upon the supposed bodily resurrection of Jesus? Immortality is an intuition. Man knows he was not born to die, and no argument or fact can make this intuition surer. In the slavery conflict there was talk of expediency and compromise, but Parker, believing in the intuition of conscience, disdained all meaner appeals, and challenged the moral sense of man. There was his great strength, and, let us add frankly, a source of weakness, too. For trusting, as Parker did, to the intuitive moral sense, he was led to believe that it spoke to all men as it spoke to him, and consequently that, if all did not see duty as he in utter loyalty to conscience saw it, they were either cowardly or false to the voice of God within. This made him unjust to men whose hearts were as good and true as his, but who could not see duty as plainly as he believed all men must see it. His preaching was applied Transcendentalism, taking to itself hands and feet and putting on the whole armor of God. In its formal processes his positive thought means very little to-day. Little is heard of authoritative intuitions; yet Parker's appeal solely to the reason and the conscience as inner witnesses to the divine is valid still. Above all else, Parker was the prophet of the moral self, the emancipator, setting man free from traditionalism and convention, and bringing him face to face with God manifest in the world without, abiding in the soul within.

The titles of Theodore Parker's books, sermons, addresses, and articles in periodicals, with the list of biographies of him, sketches of his life, and criticisms of his works, cover the first ten pages of J. W. Chadwick's Theodore Parker, Preacher and Reformer, Boston, 1900, and need not be repeated here.

ANDREW PRESTON PEABODY

1811–1893

The facts of Dr. Peabody's career may be briefly set forth. He was born at Beverly, March 19, 1811. A.B., Harvard, 1826; A.M., 1829; S.T.D., 1852; LL.D., University of Rochester, N.Y., 1863. Tutor in mathematics at Harvard, 1832–33. Ordained over the South Parish, Portsmouth, N.H., October 24, 1833, and remained its minister until August 31, 1860. Harvard University: Preacher to the University and Plummer Professor of Christian Morals, 1860–81; Emeritus after 1881–March 10, 1893; Acting President of the University, February 28, 1862–November 29, 1862, September 30, 1868–May 19, 1869. Died at Cambridge March 10, 1893. A classical scholar, a voluminous writer, a thoughtful and weighty lecturer, a fervent preacher, a wise and beloved teacher, a fatherly and spiritual guide,—as the apostle Eliot says of his saints, "he died leaving a good savour."

When the care of the South Parish in Portsmouth, N.H., came to me after Dr. Peabody took up his work at the university, I find in my impressions of the congregation the first Sunday this note: "There is an atmosphere of devotion and of spirituality about this church and people which is unusual and impressive." What higher tribute can be paid to a long and devoted ministry? The spiritual realities were so sure to him, so filled his being, that he created and left as a memorial an atmosphere of reverence of the spirit which breathed "a perfume through the place."

There are churches which give to religion and worship a business-like air. Their activities may be sincere and healthful, but they are thrust so loudly upon you

that you weary of them and are repulsed, and long for that quiet religion of the Master who did not strive nor cry nor cause his voice to be heard in the streets. There are others which give you a feeling of large and fashionable popularity, where, indeed, the gospel is preached, but where there is an undertone of worldliness, where fashion has changed its attitude and not its essence, which suggest utter scepticism of any consecration to the deep things of the spirit. There are others where the preaching is eloquent. You are won to it, as all are, by this wonderful gift. You feel the beauty and power of the preacher's language, figures, manner, and yet when it is all over, even though it leaves a memory of which a whole community speaks with pride, it *is all* over, and there remains no sweet atmosphere of the spirit which you cannot help breathing, and, breathing, cannot help feeling that the unseen things are eternal. The impression which Dr. Peabody's preaching gave was of a man utterly consecrated, intensely in earnest, who knew the secret peace and power of spiritual things. We felt he had discerned them spiritually, and for the time we, too, were in love with them, felt their reality, and were ready to give ourselves seriously to them.

Fox was an unlettered man, and Penn was a scholar and courtier; but the latter has left on record that the most awful impression he ever experienced was that of Fox in prayer, the contemplation of a human spirit absorbed for the time in the divine. Many persons have had the same feeling in regard to Dr. Peabody in prayer. There was a tenderness, a pathos, no familiarity with Deity, but a sense of awe and reverence, yet of childlike confidence and absolute loyalty, of felt communion, which upon occasions of great trouble and sorrow, in trembling accents, bore his hearers to the throne of grace as to no uncertain habitation. A

friend wrote to me just after his death, "Notes of the eternal love broke through that most soulful of voices in prayer, in preaching, above all at the communion table, where, indeed, he went utterly beyond any and all I have ever known."

But it was a gift of prayer which came out of heavy obstacles, great wrestlings of the spirit, unwearied besiegings, and for years in his early ministry was a part of the service which at times seemed to his congregation unbearable,—agony to himself and to his hearers.

The incidents in the life of this eminent minister are not many or striking, and are quite familiar, but they help to keep this unique personality before their rapidly passing generation.

Andrew Preston Peabody was born at Beverly, Mass., March 19, 1811. His father died in 1813, of whom the son writes in after-years: "My profession as a clergyman was determined for me from my birth. My father, the only son of a prosperous farmer, was fitted for college with the purpose of pursuing the regular curriculum and then studying for the ministry. A failure of health so entire that he was never afterwards a strong man arrested his plans, and he became a teacher. I was his only son, and he destined me for the profession it was his lifelong grief that he had been compelled to abandon. He died before I was three years old, and on his death-bed he charged my mother to fulfil his wish concerning me, should I be fit for such a calling. I was present in my mother's arms when the charge was given, and have a distinct remembrance of the scene; and, though I can have understood nothing of it, I recollect no uttered words earlier than my mother's rehearsal of what was then said."

In the dame school where his education began, as the youngest pupil he was pinned by his sleeve to her

clothing while the older pupils were reciting their tasks; and, the book lying open in her lap, he learned to read the inverted type, as all printers do, and quite as readily as in the normal position, and could do so all through life. But the daily sessions of the school were not enough for a mind, even at that age, grasping for all knowledge. So on Wednesday and Saturday afternoons he betook himself to another dame teacher, who instructed him in botany, French, and German, so that, when he entered the Junior Class at the age of thirteen, French was to him as easy as English, and he was one of eight who formed the first class in Harvard that ever studied German. While the curriculum seventy years ago was much more elementary than at present, so that the last time Dr. Peabody came to the graduating exercises of our Roxbury Latin School he remarked to me, "Those boys have a much better education than I had when I graduated from college," there is nothing to be said in disparagement of that remarkable proficiency which enabled him to be one of the two youngest upon whom Harvard has conferred its Bachelor's degree.

Immediately upon leaving Harvard, and for seven ensuing years, Dr. Peabody taught in two or three schools, and one of these was at Portsmouth. With all his attainments he could not escape the trials boys always have in store for the master, and a gentleman still living in that city has frequently told me that he was one who helped to make the way of the young teacher as difficult as it could be, and, when in after-years all came to love and reverence the minister, he ventured to ask Dr. Peabody how he liked teaching; and there came the quiet reply, with a touch of humor that was no stranger to that benignant countenance, "I enjoy my vacation very much."

The apostle Eliot writes of his early home life that

"his first years were seasoned with the fear of God, the word of prayer"; and, when he became an inmate of the home of Thomas Hooker, the founder of the State of Connecticut, he says, "When I came to this blessed family, I then saw, as never before, the power of godliness in its lovely vigor and efficacy." It was so true of England then, as it has been here since, that, when godliness is plainly manifest in the busy marts of trade, in the councils of the nation, in the halls of learning, or at the altar of God, you go back and back until you find its spring in some dear home of piety nestling among these New England hills. It was in such a home, and afterwards in the family of Dr. Abiel Abbot, the estimable preacher at Beverly, that Dr. Peabody's early parental consecration to the ministry received a constant renewal and development.

The times were full of interest and excitement for any young person, both in civil and in ecclesiastical affairs. The War of 1812 must have filled his boyhood in that seaport town with stories of the daring adventures of our small but victorious navy, while the churches everywhere were stirred by a theological controversy which promised serious divisions. Dr. Freeman at King's Chapel in 1782, Dr. Bentley in Salem in 1783, and Dr. Priestley in Philadelphia in 1784, all three distinctly humanitarians, were rapidly helping on the movement, whispers of which had been heard for some time here and there in the New England churches, and which, after the sermon by Dr. Channing at Baltimore in 1819, brought a separation in the Congregational churches. Dr. Abbot had openly espoused the liberal movement, so that his young parishioner, upon graduating at the Divinity School, was naturally prepared to accept an invitation to be the colleague, at the age of twenty-two, of Dr. Nathan Parker, who had led the Portsmouth church into the same movement. In the

judgment of Henry Ware, Jr., Dr. Parker was the ideal minister of New England, and fifty years ago a whole generation of devoted admirers in Portsmouth surely shared in that opinion. In two weeks after the ordination Dr.Parker died, and Dr. Peabody was left in entire charge of the parish. Portsmouth, in its early days, was in marked contrast to the colony at the Bay. It was a Church of England settlement, and for a long time showed its opposition to Puritanism. And the South Parish, established in 1638, was an Episcopal church. With increasing prosperity, with several generations of most successful sea captains, and as a naval station of importance, it became a centre of exceptional wealth and culture. In law it had Daniel Webster, Jeremiah Mason, Ichabod Bartlett, and Nathaniel Appleton Haven; in the ministry, Dr. Buckminster and Dr. Parker; in business, merchants who were honored everywhere; in the navy, a number of leading officers who always regarded this as a favorite station for residence. Here, for twenty-eight years, with the ever-increasing love and honor of the historical and distinguished church which was so large a part of the town, an example and standard among all the New England churches, with few remarkable events, but with a growing reputation as a writer and preacher, with an energy which never paused and a love for his work which never grew cold, Dr. Peabody fulfilled with rare fidelity the duties of the only parish charge he had until in 1860 he came to the university. There was but one voice of respect and affection from that united parish, and most unreasonable indeed would it have been to have any other feeling toward such a distinguished ministry, which for nearly a generation it was its privilege to enjoy.

The work which Dr. Peabody did in those years can be explained only by a physical strength which knew

no limitations, by a never-remitted industry, and by a classical style formed very early and requiring no tedious revision. What stories I used to hear in homes where, upon exchanges, he had been an honored guest of his gracious conversation, with no restlessness nor haste, waiting until the last one was ready to retire, then modestly asking for a light which would burn for some time, as he had writing to do, he would go to his room and write an article for one of the magazines or one of the multitude of essays upon some literary, social, educational, or theological subject which came from his busy pen, the tell-tale lamp revealing what hours he had written without any apparent weariness, while in the morning he was ready for all the services the day might offer, with that enthusiasm for the ministry which never left him! He was always ready to bear his gospel message. No heat of summer, no storm of winter, no distance, no humble chapel, abated his zeal.

There was not a trace of the ascetic type of religion which has so dominated the Church about this man, nothing of voice or manner or dress which made his office prominent. *He* did not need this. He had no thought of renouncing the world or asking any other person to do so. The world he held to be God's world, to be enjoyed, to be used, to be ruled by the spirit.

It was a wholesome, manly life, which gave to all who came within its gracious, sympathizing influence a respect for religion as something which called for the strongest powers of the truest man. Its distinguishing feature, its secret, was its unworldliness. It left the impression that here was one who lived on the heights, to whom the things of the spirit were constant, familiar, supreme.

Chaucer's ideal clerk and priest, who

> "Cristes lore, and his apostles twelve,
> He taught, but first he folwed it himselve,"

found in Dr. Peabody a literal fulfilment, and never in his long life seemed there to be a moment when he did not manifest the beauty and power of the religion of which he was so earnest and devoted a minister.

Dr. Peabody's preaching had a happy union of the doctrinal and practical. There can be no good preaching which is not doctrinal, and no good doctrinal preaching which is not practical. We mean by doctrinal the strongest, plainest statement of great religious truths; and in this sense all the epochs of interest or revival in religion have been doctrinal. Duty, sin, faith, repentance, human brotherhood, the divine fatherhood, the spirit,—these subjects are few and old, but fresh as the springs from the everlasting hills, and every time they are treated by an earnest life every other life in its great need responds.

By those classical studies which he never discontinued, and which were the enjoyment and ornament of his old age, he entered into the highest religious thoughts of those whom we generally call pagans, and he says of Plutarch, "That he had a serious, earnest, and efficient faith in the one supreme God, in the wise and eternal Providence, and in the divine wisdom, purity, and holiness, we have in his writings an absolute certainty, nor can we find even in Christian literature the records of a firmer belief than his in human immortality and in a righteous retribution, beginning in this world and reaching on into the world beyond death." And where would you find a broader religious spirit than in these words from a sermon which aroused much enthusiasm when it was first preached, and which had a wide circulation as a tract, entitled "Fidelity in Duty, not Accuracy in Belief, our Test of the Christian Character"? "If in any heathen land there be one who has turned away from fraud and violence, who has done justice and loved mercy, and walked humbly before

the God whom he had heard in the evening breeze, or beheld in the glow of nature, or felt in the deep workings of his own spirit, he has done the will of his Father in heaven, and belongs to the Christian family. If there be a Jew who with contrite heart mourns for the desolation of Zion and prays for the peace of Jerusalem, and serves the God of Abraham, Isaac, and Jacob, he, too, as a doer of God's will, belongs to the household of the Saviour whom his brethren set at naught."

The joy of religion was everywhere visible in this life, the sense of rejoicing in the Lord, which bears up all holy lives, a joyful surrender to God's will. He belonged to that company of noble souls, rapidly growing in these latter days, who hold sectarian ties as nothing before the opening glories of the Church Universal; and he could say with Angélique Arnould, "I am of the church of all the saints, and all the saints are of my church." The aged tree ceased not to bear fruit because it began at so tender an age. The beatitude of the peacemaker was ever upon him, and the willing testimony of his generations is that he was a messenger of the Most High.

The titles of Dr. Peabody's published writings cover one hundred and ninety cards in the authors' catalogue of the Harvard College Library. There are innumerable sermons, addresses, lectures, essays, many of which are included in the volumes named below. In the index of the *Christian Examiner* are the titles of fifty articles contributed by Dr. Peabody, as well as reviews of his books. From April, 1854, to October, 1863, he was editor of the *North American Review*, and almost every number during this period bears witness to his industry, facility, and scholarship. Among his printed volumes are: Lectures on Christian Doctrine, Boston, 1844; Christian Consolations, Boston, 1847; Sermons for Children, Boston, 1866; Reminiscences of European Travel, New York, 1868; Christianity and Science, New York, 1874; Christian Belief and Life, Boston, 1875; Moral Philosophy, Boston, 1887; Harvard Reminiscences, Boston, 1888; Harvard Graduates whom I have Known, Boston, 1890; King's Chapel Sermons, Boston, 1891.

For Dr. Peabody's life and work see Proceedings of the Massachusetts Historical Society, second series, vol. xi. pp. 25–46 (memoir by E. J. Young); the *New World*, June, 1893 (article by P. S. Moxom); the *Unitarian*, April, 1893; the *Christian Register*, March 16, 1893 (editorial, article by J. H. Morison), March 23 (funeral address by F. G. Peabody).

EPHRAIM PEABODY

1807–1856

Ephraim Peabody was born in Wilton, N.H., March 22, 1807. His father, Ephraim Peabody, was the village blacksmith. His mother was Ruth Abbot, a member of a family which has sent out from Southern New Hampshire many able and public-spirited men and women. The blacksmith father died young, and the widow brought up her two children, a son and daughter, after the wholesome fashion of a New England country household. The son enjoyed the privileges of early education which are the birthright of every New England boy, and, in addition, had the benefits of active country life and manual labor on the farm. He had a year of study at Byfield Academy, and then went to Phillips Academy, Exeter, which was under the charge of his uncle, Benj. Abbot. From Exeter he went to Bowdoin College, where he graduated in the class of 1827. At school and college he won the high regard of his teachers and classmates, and showed the intellectual force, the habits of diligence and observation, and the poetic gifts which afterwards distinguished him. He was a very tall, slender youth, of gentle and refined appearance. It was natural that on leaving college he should go at once to Cambridge to prepare himself for the ministry. All his aptitudes and inheritances led him in that direction. The Abbot blood had been for generations productive of ministers. Wilton, his native place, was one of the few New Hampshire towns wherein the church had adopted liberal Christian principles, and Ephraim Peabody was trained, alike in his family and in his church connections, in the principles of a pure Christianity.

Mr. Peabody graduated at the Harvard Divinity School in 1830, and went at once to be a tutor in the family of Mr. Harm Jan Huidekoper at Meadville, Pa.,—a post which was filled by a succession of young clergymen, almost all of whom afterwards attained to high distinction. At Meadville he began to preach, and his services were highly appreciated. With characteristic modesty he declined a number of calls which were offered to him, but for which he did not think himself sufficiently prepared. Finally, in 1832, he accepted an invitation to serve the little Unitarian congregation recently gathered in Cincinnati, which was then an outpost. His congregation was small, his salary modest, his labors and his successes great. His amiability and sweetness of nature made controversy with him on the part of hostile ministers or sectaries impossible, and the Unitarian church not only increased steadily in numbers and influence, but also in public respect. Mr. Peabody's poetic gifts declared themselves alike in his contributions to the magazines of the time and in the illustrations which he used in his preaching. In spite of wearing professional labors and the impossibility of procuring exchanges, Mr. Peabody found time to direct the literary activities of many young people, and also to superintend and edit a liberal religious magazine. He labored, however, with such assiduity as to sow the seeds of the ill-health which too soon beset him. In 1833 he married Mary Jane Derby, of Salem,—a union productive of all the happiness which can follow from affection, sympathy, and common griefs and joys. In the summer of 1835 he travelled to Boston with his wife and child to deliver the poem before the Phi Beta Kappa Society at Harvard, but just before the meeting of the society he had a hemorrhage from the lungs, and all speaking in public had to be abandoned. His intimate friend,

George Putnam, read the poem which he had prepared. The summer of 1835 was also saddened for him by the death of his first-born son, and thus bereavement and sickness were combined to distress his spirit. Though he returned to Cincinnati, he was unable to continue his work, and went in the winter to Mobile, Ala. There the charm of his character and preaching was speedily felt and appreciated, and, after resigning his charge at Cincinnati, he returned to Mobile for another winter's preaching.

In the summer of 1837 Mr. Peabody occupied the pulpit of Federal Street Church in Boston, and then accepted a call to the First Congregational Society in New Bedford under a somewhat peculiar but remarkably successful arrangement. Two ministers, both of them in infirm health, Mr. Peabody and Rev. John H. Morison, took joint charge of the parish, and divided the labors between them. This arrangement could not have been made between men of ordinary quality. It was carried out faithfully and in the most kindly spirit for a number of years, the two ministers "in honor preferring one another." Mr. Peabody went to New Bedford after two years of almost unrecompensed ill-health and in distress of mind and body. When he began his New Bedford ministry, the whole furniture of his study consisted of a little pine table and two chairs. His stay at New Bedford was also marked by the loss of two more young children, but in spite of these calamities he preserved his quiet self-possession and kindly cheerfulness. He endeared himself to the people of the place with a strength of affection which is very rare. They admired his wisdom, they loved his gentleness, they delighted in his constant and genial humor.

In 1845 he resigned his charge in New Bedford to accept the call to King's Chapel in Boston, having at

the same time to decline the call to another Boston church which had been equally attracted to him by the persuasiveness of his preaching, the strength of his character, and the beauty of his life. He soon established himself, not only in the hearts of the people of King's Chapel, but in the respect and affection of a much larger community. He was assiduous in cultivating a personal knowledge of the character of each member of his congregation. "In one respect," said a parishioner, "he was the most remarkable man it has been my fortune to meet, and that was in the union of a childlike simplicity with a singular knowledge of men. His judgments on the characters of those with whom he came in contact were wonderful. All shams, all pretence, all mere outside coverings, seemed to fall at once before his gentle eye; and though his opinions were announced with great caution, and he always took the most lenient view possible, yet it was clear he understood perfectly well the real character of those whom he knew. The affection which he inspired in the people of his parish has never been surpassed."

His work extended far beyond the bounds of any single church. As at Cincinnati he had edited a magazine, so in Boston he became one of the editors of the *Christian Register*, and, in co-operation with able associates, bestowed much time and labor upon that journal. In association with Frederic T. Gray he founded a school for adults whose education had been neglected, and laid down far-seeing plans for the development of the school system of Boston. He was exceedingly active and useful in the philanthropic work of the city. He was one of the founders of the Provident Institution for Savings, which has been the model for the savings-banks of the nation. He also, far in advance of his time, introduced at Boston the plan of associated charitable work. He divided the city into

districts, and gave the supervision of each district to an individual who was responsible for the administration of poor relief in that section. He was further frequently called upon to represent the city or his denomination on public occasions as orator or poet. In 1852 he delivered the Commencement poem at Bowdoin College, which was received with great enthusiasm. In the succeeding year he passed six months in Europe, going with the vivacity of a boy, and enjoying with all the power of enjoyment of a highly cultivated man. A fellow-traveller wrote of him: "To visit these scenes with him, to listen to his criticisms, to be guided by his excellent taste, to be enlightened by his extensive knowledge, but, more than all, to be affected by nearness of a character so refined, so simple, so true, I regard as among the most fortunate events of my life."

In the summer of 1855 he was again attacked with bleeding at the lungs, and was soon compelled to give up preaching. His last appearance in public was to preach the memorial sermon for his friend, Judge Charles Jackson, on the last Sunday of 1855. The sermon is remarkable for its appropriateness, not only to the distinguished judge it commemorated, but, unconsciously, to the life of the preacher himself. He died in Boston on the 28th of November, 1856.

Dr. Peabody was one of the most beloved and impressive preachers of his generation, and enjoyed a wide personal and professional popularity. He had the quick sensitiveness to the feelings of others which, if not genius, produces some of the best results of genius, and not only commands respect, but also inspires the love which nothing but tenderness for others' infirmities can attract. He was remarkable for the clearness of his mind, the delicacy of his perceptions, and the warmth of his heart. His preaching was direct and personal. It seemed to be addressed to each indi-

vidual. He was a quiet speaker, using few gestures and a somewhat monotonous form of utterance. His manner was always serious and earnest. His habitual serenity was observable alike in the pulpit and in personal intercourse. His charm was in the gentleness, simplicity, and sincerity of his speech and life. His wide learning enabled him to make the subjects of his sermons varied, though they always had to do with the things of the spiritual life, and rarely dealt with the subjects of temporary or local excitement. As with many men of distinct poetic talent, the fervor and beauty of his prayers is remembered by many worshippers. A remarkable beauty of face and figure added to his impressiveness as a preacher, and combined with the activity of his mind and a genuine and genial wit to give charm to his conversation. After his death a volume of his sermons was collected and published in 1857, with a memoir by Samuel A. Eliot, from which this sketch is condensed. A little later another volume of extracts from sermons, edited by Dr. John H. Morison, was printed.

Mr. Peabody had seven children, three of whom died in childhood. The children who survived him were: Ellen Derby Peabody, who married Charles W. Eliot, afterwards president of Harvard College; Anna Huidekoper Peabody, who married Rev. Dr. Henry W. Bellows, of New York; Robert Swain Peabody, president of the American Society of Architects; and Francis Greenwood Peabody, Plummer Professor in Harvard University and Dean of the Harvard Divinity School.

Dr. Peabody's publications were as follows: Charges against Unitarianism, 1837 (American Unitarian Association Tracts, first series, xi. 123); On Mystery, Reason, and Faith, 1839 (American Unitarian Association Tracts, first series, xiii. 144); Address delivered at the Centennial Celebration in Wilton, N.H., September 25, 1839; The Moral Power of Christ's Character, 1840 (American Unitarian Association Tracts, first series, xiii. 151); Eulogy on W. H. Harrison, late President of the United States, delivered before the citizens of New Bedford, April 27, 1841; The Object of the Min-

istry, a sermon preached at the installation of Rev. Samuel Osgood, December 29, 1841; Our Religious Decision, 1847 (American Unitarian Association Tracts, first series, xxi. 240); Narratives of Fugitive Slaves (*Christian Examiner*, July, 1849); Hymns for the Sanctuary (*Christian Examiner*, January, 1850); Blakewell on a Future Life (*Christian Examiner*, July, 1850); Life and Writings of J. H. Perkins (*Christian Examiner*, March, 1851); The Religious Culture of the Young, 1851 (American Unitarian Association Tracts, first series, xxiv. 273); Slavery in the United States: Its Evils, Alleviations, and Remedies (*North American Review*, October, 1851); Lessons on the Old Testament, 1852; Guizot on the Religion of the Age (*Christian Examiner*, March, 1852); Discourse occasioned by the Death of the Hon. Samuel Sumner Wilde, LL.D., Boston, 1855; Sermon on the Occasion of the Death of Rev. Frederick T. Gray, 1855; Samuel Appleton (Hunt, Freeman, Lives of American Merchants, 1856, i. 429–442); Sermons, with a Memoir, Boston, 1857; Christian Days and Thoughts, Boston, 1858.

WILLIAM JAMES POTTER

1830–1893

William James Potter was born in North Dartmouth, Mass., February 1, 1830. This at least is the probable date, though the year is sometimes given as 1829. His parents were members of the Society of Friends, and the boy, who was the youngest of nine children, was trained in the simple Quaker faith, many of whose familiar characteristics he never lost.

The father was a farmer, and hoped to have the son become the same. But the boy began to develop very early those intellectual tastes and inclinations which marked him so distinctly in his later life. From the district schools in the neighborhood of his home he passed to the Friends' School at Providence, R.I., and thence to the Normal School at Bridgewater, Mass., where he fitted himself to be a teacher. But nature had not meant him for the school-room. The passion for learning was strong within him, and in due season, after overcoming many obstacles, he found his way to Harvard College, where he graduated with the class

of 1854. After another brief attempt at teaching he decided to fit himself for the ministry. In 1856 he entered the Harvard Divinity School. A year later he left the school without waiting to complete the course, and sailed for Europe, intending to continue his theological studies in German universities. With this end in view he listened for a time to lectures by Trendelenburg, Michelet, and others in Berlin, and to Baur in Tübingen. But the studies soon came to be considered incidental, and later, when he went to Heidelberg, his chief delight was not in the ancient university and its lectures, but in the mediæval castle with its noble terrace which hangs above the peaceful valley of the Neckar.

Returning home in the late autumn or early winter of 1858, Mr. Potter offered himself as a candidate in the ministry. He was soon wanted by two churches,—the New North Church of Hingham and the First Congregational Society in New Bedford, Mass. Tradition has it that, when he asked his father's advice as to which "call" he had better accept, the old man answered with caustic humor,—for he little liked his son's deflection from the Quaker faith,—"If thee will preach for money, thee had better go where thee will get the most." New Bedford, however, had many attractions, not the least of which was its nearness to the place of his birth. Thither he went therefore, and he was ordained and installed on December 28, 1859, becoming the pastor of a large and influential church, among whose former ministers had been such brilliant men as Samuel West and Orville Dewey, Ephraim Peabody and John Weiss. Thus began a somewhat remarkable ministry, unique in many respects and inspiring in all.

When the war broke out, Mr. Potter went to the front as a hospital inspector, his task being that of "visiting and inspecting all the United States hospitals in and

near Washington and Alexandria." The church gave him "leave of absence" for a year. During this period he was married to Miss Elizabeth Claghorn Babcock, of New Bedford, his wife going with him to take part in his army labors.

It was soon after the close of the war that he first became identified with a coterie of famous men who were distinguished leaders in the world of free and rational religion. Among them were O. B. Frothingham, Samuel Johnson, David A. Wasson, F. E. Abbot and C. A. Bartol. When the Free Religious Association was formed in 1867, as a protest against the platform adopted by the National Conference of Unitarian Churches, Mr. Potter was chosen secretary of the new and independent organization. He threw himself with ardor and devotion into the pioneer work of the Association, and in 1882, after serving for fifteen consecutive years as secretary, he was elected president.

For six years, from 1880–86, Mr. Potter was the editor of the *Index*, a weekly journal published in connection with the Free Religious Association, and many of the best expressions of his thought appeared in the editorial columns of that paper. The Sunday sermon was often made to do a double service, and was enjoyed by the larger congregation of the *Index* readers after having held the close attention of the people in New Bedford.

In the mean time the people of his parish were keeping loyally in step with his rapidly advancing thought. They allowed him entire freedom of expression, and received with confidence his prophetic word. Never were people of a church more loyal or responsive to a progressive leader. They even consented to change the character of the communion service, and at length to give it up altogether, when he told them that it had ceased to express his inmost convictions.

Hard work and domestic sorrow combined at last, however, to undermine his nervous strength. After several interruptions in his work, when he went to the South in search of health, he was finally prevailed upon to have an assistant, and an associate pastor was installed on October 9, 1889. Three years later, after a term of service extending over thirty-three years, he sent in his resignation, and insisted on having it accepted, preaching his farewell sermon on Sunday, December 25, 1892.

In his letter of resignation Mr. Potter had expressed his intention of "carrying elsewhere the religious message" which had become "so familiar" to his New Bedford people. He had in mind a kind of preachership-at-large, and the parish voted him the "sum of $2,000 annually for five years," to help him in the work which he proposed. This act of generosity and devotion on the part of people to whom he was bound by the strongest ties of affection touched him very deeply, and contributed toward making the last year of his life the happiest he had known.

Crossing the continent in January, 1893, he preached with great power and impressiveness in many of the California churches. His services were sought with eagerness, and his old friends who met or heard him were impressed with the buoyancy and youthfulness of his spirit. In the autumn of the same year he returned to the East, and gave a course of sermon-lectures in Boston and Worcester on the Twenty-third Psalm in the Nineteenth Century. He had never been heard to greater advantage, and it seemed that the larger field of service was waking in him unused powers. But the end was near. On December 17 he preached in New Bedford for the last time, his sermon being entitled "The Sunshine of the Soul." On the evening of Thursday, December 21, he was seized with a sud-

den faintness in the streets of Boston and became unconscious, dying almost immediately. He had been aware for some years that there was weakness of the heart, and it was this, undoubtedly, that brought about his death. The funeral took place a few days later from the old church in New Bedford, which was thronged to the door with mourners.

Mr. Potter was exceedingly shy and retiring in his manner, living a great deal to himself,—a quiet, gentle, interior man, whose "library was dukedom large enough." He was a preacher rather than a minister, a prophet, not a pastor. He found the customary parochial functions difficult and distasteful. Nor was it wholly different in the pulpit, where his gifts were those of spiritual power, not of popularity. His radical views offended many, and his thoughts were too profound to attract the masses. Artificiality was entirely foreign to him, and no man ever dreaded sensationalism more. Sincerity was the central characteristic of the man as of the minister. Gentleness and firmness were combined in him to a singular degree. Modesty and courage met together in his saintly nature. Truth was the central passion of his soul, and righteousness went out before him, and set people in the way of his steps.

Mr. Potter will be remembered chiefly as the champion of a purely spiritual religion, so broad that it could not be confined in any of the moulds of the great faiths of the world. He believed in universal religion and set its claims forth with unfaltering zeal. Rev. John W. Chadwick wrote of him: "A preacher of the loftiest moral temper and the rarest intellectual gifts, his published sermons the best expression of our most characteristic thought to which we have yet attained, as calm as Channing's in their tone, but with an intellectual grasp which Channing never had, and a sweep of vision which was impossible before the orb

of scientific truth had fairly risen and dispersed the misty exhalations of the dawn."

Such a tribute from so calm and commanding a critic is itself a monument of fame.

The complete list of Mr. Potter's published sermons, articles in periodicals, reports for the Free Religious Association, and occasional addresses, is printed in his Lectures and Sermons, Boston, 1895, and need not be repeated here. The best of the sermons are gathered in the volume, Twenty-five Sermons of Twenty-five Years, Boston, 1885. A biographical sketch of Mr. Potter, by Francis E. Abbot, is contained in the Lectures and Addresses.

GEORGE PUTNAM

1807–1878

George Putnam was born at Sterling, Mass., August 16, 1807. His father, Andrew Putnam, was a substantial farmer. His mother, Jerusha Clapp, was of the Dorchester family of that name.

In 1809 his father died, leaving his mother with six children, of whom he was the youngest, being less than two years old. Accident and disease carried off three of his brothers and his only sister while he was still a boy, and he was familiar from his earliest years with sorrow and care, as well as with the noblest patience and courage. Perhaps the hard experiences of these days led one of his contemporaries in the pulpit to say of him: "Vivid enjoyment was not his use. Exultation was utterly foreign to his nature. Gayety, as we recall him, refuses absolutely to associate itself with his idea. The abandonment of a hearty laugh, eyes dancing with merriment, is what no friend of his manhood, we guess, ever witnessed in him. Not that he was discontented or morbid or morose, but grave to the verge of sadness."

His love and his reverence for his mother, to whom he attributed all his opportunities for a successful career, were among the strongest and deepest feelings of his nature, and inspired many an eloquent and touching passage in his preaching throughout his life. She was determined he should have a college education, and made without flinching the sacrifices that many a mother before and since has made to that end. It was the not unfamiliar story, that, when goodness is plainly manifest in the busy marts of trade, in the halls of learning, in the councils of the nation, in the deepest searchings for the spiritual realities which give courage, insight, faith, success, and victory, we go back and back until we find its source in some sweet home of piety, nestling among the New England hills. George Putnam was sent to Leicester and Groton Academies, and in 1822 entered the Freshman Class at Harvard, graduating in due course and with high standing in 1826. His remarkable gift of fresh eloquence, joined to intellectual abilities of a high order, attracted attention even during his college career. His intention after graduating was to return to his paternal farm, and help his mother to carry it on. He decided, however, to spend a year in teaching, and soon after graduating became master of the Duxbury Academy. While at Duxbury, he was urged by the Rev. Benjamin Kent,* the local minister, and by Henry Ware, Sr., then professor in the Divinity School at Cambridge, to enter the ministry, and went to the Divinity School in 1827. The Clapps were devoted to their orthodox Congregational faith, and in this

*Benjamin Kent was born in Somerville, May 25, 1794. He graduated at Harvard in 1820, and from the Divinity School in 1823 with Furness, Gannett, and Lincoln. He was settled at Duxbury from 1826 to 1833, and then became a teacher in Roxbury. For twelve years he was the librarian of the Roxbury Athenæum, and died at Taunton, August 5, 1859.

faith he had been brought up. His aunts and his mother were of that faith, and there was sore distress when he became a Unitarian. But they all loved him too well to admit of any estrangement when he departed from their views.

Graduating from the Divinity School in 1830, he had already for several months been settled over the First Church at Roxbury, where he remained until his death. He preached for the first time in this church, April 11, 1830, and died April 11, 1878. He married in 1831 Elizabeth Ann Ware, daughter of the Rev. Henry Ware, Sr.

He almost immediately took a high rank among the preachers of the day, but devoted himself as earnestly to the cares of his parish as to the preparation of the weekly discourse. But, if his calls were faithfully performed, they were not long or professional. Rev. Nathaniel Hall, of Dorchester, says that one time Dr. Putnam said to him, "Hall, how long do you stay when you make a parish call?" Mr. Hall replied in his quiet, gentle way: "Oh, it depends upon the nature of the conversation we fall into. If it prove very interesting or helpful or religious, thirty or forty minutes or a little longer." "Why, Hall," replied Dr. Putnam, "I should think you would bore them to death. I never stay more than five minutes."

Several attempts were made to induce him to leave the then comparatively obscure suburb for New York or Boston, and he was strongly urged in 1845 to go to Cambridge as Hollis Professor of Divinity and college preacher. But he preferred to keep on in the place and in the lines of work upon which he began. The country village that Roxbury in 1830 was, one may gather from the notice of the services of ordination. They occupied a whole day. There was a procession with a band of music, an array of marshals and ushers,

and a dinner or banquet at the close. A numerous council was organized of ministers and lay delegates from churches far and near. The council examined the testimonials of the candidate, and passed judgment on his fitness.

In 1852, when Dr. Walker was made president of Harvard College, Dr. Putnam was chosen Fellow of the Corporation in his place, and served the college in that capacity till shortly before his death. In 1853 he was a member of the convention to revise the State constitution. During the war he broke the habit of his life to take no part in public affairs, except to preach an occasional political sermon on Fast or Thanksgiving Days, and was active in public meetings in his own neighborhood to aid and encourage the government. He was one of the few who never faltered in his confidence in Abraham Lincoln. Very early in the struggle he formed the highest estimate of his character and abilities, and never swerved from it through all the doubts and anxieties of those terrible years, when it often seemed to the most patriotic and sanguine that the government was hopelessly weak and wrong-headed. In 1864 he was one of the presidential electors at large, and in 1869 and 1870 he represented his fellow-citizens in the State legislature, where he acquired great influence and respect.

In 1872, while still apparently in the full vigor of his powers, and while his reputation and popularity as a preacher were undiminished, he was suddenly struck with paralysis; and, although his mind was never affected, and after a time he partially recovered his strength, he was never able to fully resume his work, and died in 1878 in his seventy-first year.

These were the outward incidents in the uneventful life of a faithful minister. There are no very striking experiences. And yet what is more eventful than

dealing with the questions of supreme import, which touch life and death, birth, marriage, and burial, joy and sadness, business and pleasure? To preach from Sunday to Sunday to a large, intelligent and cultivated congregation, to hold them together with increasing interest and increasing number for more than forty years, is a work to which the most gifted of men might well aspire, and regard as a most eventful work. He would have said with Dr. Furness, "For me my diocese is dukedom large enough." It was to these routine duties that Dr. Putnam gave his whole energy and zeal. If he had literary ambitions, they faded away. He was not easily persuaded to any outside engagements. He rarely appeared at public meetings or as a holiday orator, but still took an active interest in whatever concerned his immediate neighborhood. He rarely contributed anything to the periodicals of his day. He wrote no books. Quite a number of occasional sermons on Fast and Thanksgiving Days were printed; but, as a rule, he refused all requests to have his sermons published. One of his greatest contemporaries said: "Dr. Putnam was not one of those who fancy that the world is waiting for their say, and will be a changed world when it is said. Constitutional modesty mistrusted his claim to any attention from the public at large, constitutional sensitiveness feared that the printed word might fail to justify the fame of the spoken; for well he knew how much of the effect of his preaching was due to the finer larynx which nature gave him, that 'bit of gristle in his throat,' as he called it. He devoted himself entirely to the writing of sermons and to pastoral care. He had no extended or profound studies. He knew what was in man, and he set it forth with a power, a beauty, an attractiveness which drew large congregations every Sunday to hear his practical wisdom,

his fragrant and goodly speech, his simple and winning words, his rare and moving eloquence." In a book just printed privately, the writer says: "Dr. Putnam's manner was quiet, but he held his congregation every moment. He was the most popular Unitarian clergyman of the city; and his sermons, which were a mixture of eloquence, shrewdness, and good sense, lasted rarely over twenty minutes. I never came away without carrying something with me to think over." Dr. Putnam did not attempt to traverse philosophical and theological fields. There is nothing of the seer's intuitional sphere of idealism, little of the emotional or doctrinal. He traversed the plain of practical human experience; and this made him so great in probing, exposing, illustrating, and enforcing human experiences. He dealt with all the common, strange, pressing events of ordinary life; and the great burden of his preaching was that doctrines, beliefs, creeds, volumes of evidences, are nothing compared to practical righteousness. He was not distracted by the countless calls of philanthropy of the present generation. He was content to let critics and dogmatists and philanthropists settle these. He would settle them by the weekly presentation of practical well-doing, manly character, a morality which ruled daily conduct. Dr. Hedge says of him: "What Matthew Arnold calls 'sweet reasonableness' was the charm of his discourse. The business man, to whose condition he mostly spoke, was sure to take home with him some never-to-be-forgotten hint for the cleansing of his ways. For in his soul there was a mirror which reflected faithfully everyday life, the goings on of men in their daily walks, their struggles, their temptations, their weaknesses, their moral needs."

After all those who heard this remarkable preacher have gone, and the impressiveness of his voice and

manner is lost, there is little by which he can be remembered except a single volume of his sermons. And to another generation we fear these can convey but a poor idea of his influence and power. They must be considered choice and admirable specimens of the highest type of modern pulpit oratory, of that high standard to which Dr. Channing lifted the American church. One says of them: "They are no less richly freighted with masculine thought than suffused with the tenderness of earnest feeling. They afford a noble illustration of the superiority of natural feeling and of virile argument in the pulpit to all the blandishments of rhetoric and the inventions of literary art." We must miss, if the next generation cannot have, sermons which his now aged and rapidly diminishing hearers will talk of as long as they live, such as one on "Then Moses Came," "Reserved Power," "The Foolish Virgins," "The Pattern in the Mount," and "The Chess Player."

Dr. Putnam was never regarded as a denominational or sectarian preacher. In the early years of Unitarian organization, Rev. Ephraim Peabody, of King's Chapel, his most intimate friend, wrote him an earnest open letter as a tract, begging him with the cry of Paul to the man of Macedonia to "come over and help us"; but Dr. Putnam did not respond. In a sermon he said: "My oldest parishioners, those who have listened to me through all these thirty years, will bear me witness that I have done and said almost nothing to identify them or myself with any denomination, that I have hardly ever spoken so much as the word 'Unitarian,' or expressed or sought to enlist anything like sectarian sympathy. If my people had no other means of information, they would hardly have learned from anything I have ever said here, or done anywhere, that there was any particular body

of Christians, or class of congregations, that we were in any way connected with. I do not remember the time when I have not felt an extreme repugnance to being yoked in with anything like a sect. I have loved to regard what is called Unitarianism, not so much as a body of opinions as the principle of liberty of opinion, not so much a distinct organization of men and of churches as an asserting of the independence of churches and of individual intellectual freedom; in a word, that perfect liberty wherewith Christ hath made us free."

After such a statement as this a reader of the volume of sermons may be at first surprised to find four out of the twenty-five devoted to rather aggressive discourses on the Unitarian faith, delivered on four successive Sunday mornings. He expressed his denominational affiliation once for all, and then let it rest. We rather think this marked a trait in Dr. Putnam's character. When he found a movement into which, quietly, unanimously, and without controversy, his predecessor and venerable colleague* had led the First Church in Roxbury, attacked and misrepresented, when he heard the adherents of this movement denounced as infidels and heretics, then, like a true, courageous, independent man, he felt it to be his duty to stand forth in its defence.

Dr. Putnam's easy way of meeting and settling questions of theology which have disturbed and perplexed the ages may easily be seen from a few words about miracles, and such a method gave rise to the remark that he was not a theologian. "It can never be known," he writes, "what were the literal physical and chemical facts underlying this little story of the water changed into wine. How to reconcile the acknowledged inviolability of the natural laws with the

*Dr. Eliphalet Porter. See Vol. I. p. 181.

singular power of mysterious influence ascribed to Jesus in the so-called miraculous narrative of the New Testament is a question earnestly and ingeniously discussed by those persons to whose minds the miracles as such are vitally connected with the foundations of the Christian faith. As I am not of that number, I pass the question by now, as usual, as being impossible to answer and unprofitable to discuss." Again he writes: "If you value the miracles as such, if you rely upon them in any degree as proofs and see no incredibility about them, very well. There they are. They cannot be taken from you. If, on the contrary, you so far share the rationalistic spirit of the age that the miracles as such are to you a stumbling-block and a hindrance to faith, very well. Then reject them, if you see any way of doing it satisfactorily to yourself, and, if not, disregard them, pass by them, and concern yourself with only the more spiritual and vital parts of the gospel where its essence lies, and which are just the same with or without miracles. Good, pious men believe the miracles, and good, pious men disbelieve them, and will both continue pious and loyal to Christ, however the question of miracles may be settled, or whether it is ever settled or not."

As Dr. Putnam did not enter upon vague, theological discussions in the pulpit, which have embittered the centuries, divided churches, and belittled religion, neither did he enter upon the field of political questions, except on Fast and Thanksgiving Days. His position as to his Sunday pulpit was that it was no place in which to insist upon his own views of controverted public questions. Having his congregation at his mercy, he felt the unfairness of saying irritating things, to which they could not reply, on subjects on which many of them had as much right to their opinions as himself. His ministry fell upon the stirring

anti-slavery period, when many churches were broken asunder by the violent passions aroused, and which brought on the great sectional war. Through it all the great preacher of the First Church remained silent, not because he was not anti-slavery at heart, but because he felt the time had not come for him to speak until the safety of the Union was attacked. Then he spoke with no uncertain but with a far-reaching and influential voice. Once, indeed, in the early days of the anti-slavery movement (1836), having just returned from a visit to the South, it was expected he would preach upon the subject; and there was great interest and curiosity to know how he was to treat it. When the time came for the sermon, Mr. Putnam said that it had been expected that he would state his impressions about slavery, and at first he had been inclined to do so, partly because he had formerly advanced some views which he should now greatly modify. But upon reflection he had concluded that it was a subject with which we have no practical concern, that we are and must be profoundly ignorant of the true state of the case and of the course that ought to be pursued concerning it, and are utterly incompetent to take the lead in discussing it and devising measures concerning it. He then proceeded to preach a sermon upon the Parable of the Virgins. As he was coming out of the church, he met Samuel J. May. "O May," he said, "I am so sorry you happened to be here this morning." "Putnam," replied the great anti-slavery agitator, "I am so glad I happened to be here to-day; for, if I had not heard with my own ears, the testimony of all the men on the face of the earth would not have made me believe that any Christian minister could have taken such a ground or said such words." Here were two ministers equally consecrated, equally patriotic, equally spiritually-

minded, and perhaps equally opposed to slavery, but honestly looking at the subject in entirely different ways.

But, if not in his Sunday pulpit, Dr. Putnam did not fail to express his views on slavery on other public occasions and in private. The following quotation is from an Election Sermon of his in 1846: "Again, as to that most fearful stain that rests upon our national fame,—slavery. In these days of light, when the bad principles and tendencies of that institution have become so obvious to the eyes of the whole Christian world, it cannot be that Massachusetts will ever lend her aid by word or deed to promote its extension or continuance, or forbear to resist its encroachments, and by any lawful or righteous means to speed the time when all its wrongs and woes may cease out of the land. While the Constitution endures,—and long may it endure for the sake of its inestimable benefits!—let its compromises and compacts, to which we are pledged, be strictly respected by our statesmen and our people. But whenever, in the unknown counsels of the future, the monstrous purpose shall be conceived of spreading the evil over new regions, to which it was not originally guaranteed, and extending the national countenance, protection, and powerful hand of fellowship to foreign States in whose breast that institution is rooted or to be rooted, then may Massachusetts be found possessing still enough of Christian principle to place her firmly on the side of freedom, justice, and humanity. Hereafter, as heretofore, let her voice be heard in the halls of Congress, in her own legislative halls, and throughout the length and breadth of her domain, in calm and unyielding resistance, resisting unto the end, faithful found among the faithless, bearing evil if she must, but doing it never.

"And as to the institution of slavery generally, while

we are restrained from all direct and active interference, except such as the maintenance of our own legal rights may require, there is a power of public opinion in the expression of moral principles and Christian sympathies and patriotic aspiration,—a power the exercise of which is the inalienable birthright and sacred duty of all free minds through the world, and which Massachusetts owes it to her own Christian name and to the cause of universal truth and right to exercise soberly, charitably, yet firmly, whenever and wherever her voice may be heard or her influence be felt."

Here is an extract from "God and our Country," a Fast Day sermon, April, 1847:—

"Slavery covers a large portion of our country. It began far back in the iniquities of the African slave-trade, and its continuance involves many wrongs and great misfortunes. What ought a Christian to do and think about it?

"In the first place, let the Christian citizen not overlook the bad moral character of the institution, or become indifferent to its many evils, nor let him do anything, by action or neglect, to promote its extension or continuance.

"In the second place, let him preserve his reason, his equanimity, his temper, and learn to look calmly upon an institution which Providence has permitted to exist almost ever since the first formation of civil society, and which the same Providence seems likely to suffer to exist for some time longer. That is no reason why we should not use all fair and legitimate influence to shorten its days; but it is a reason why we should not suffer ourselves to be excited and angry, or to hate those portions of the country on which, by their fault or their misfortune, this evil presses, or why we should wish to be separated from them.

"I cannot see anything but rashness, thoughtless-

ness, and bad temper in the cry that is so common, 'No union with slave-holders.' Suppose we should separate, and break up our country. Will that abolish slavery? Why, they at the South talk quite as loudly about dissolving the Union for the purpose of perpetuating slavery. No union with slave-holders? And why not? Because they are sinners, you must say; for we are now considering only the position of those who desire dissolution on moral grounds. No union with sinners! What shall we do? We cannot, then, have a Northern union of States, for there are sinners here of all sorts; and among other sorts of sin there is a great deal of sympathy with slave-holding, and a readiness to help the South in perpetuating and extending it. There has never been a public measure adopted in favor of slavery without the aid of Northern votes.

. . . "It is the right of the Free States, and I wish it were more extensively felt to be their sacred duty, to oppose by their votes, and all legitimate influences, the creation of any new slave States, especially out of any territory, Mexican or American, that is now free."

Dr. Putnam had been settled over the First Church in Roxbury only a very few years when he began to attract the attention of the surrounding towns, and especially Boston, where were a number of preachers of unusual gifts; and for nearly fifty years his rare eloquence, his sympathetic ministrations, his practical advice, drew to him, week after week, a most distinguished and admiring congregation. It is no exaggeration to say that no other preacher in this country, for so long a time, has wielded such power while standing in one pulpit. His preaching had a rare combination of apt illustration, like the simple and touching parables of old, of common sense, of moral force, of persuasive appeal, of spiritual insight, of

what can never be described, only felt, of eloquence,—not the eloquence of the schools, but that eloquence which responded to the appeal of the Greek orator,—"Let us march against Philip." It was said he was no theologian. If we mean by a theologian one who directs his whole energy to some metaphysical scheme of redemption, or the arrangement and definition of doctrines with hair-splitting accuracy, that he was not. But if we mean one who has pondered the deep things of the spirit, who could throw some light upon the riches of Christ and the counsels of God, here was a profound thinker and expounder of the spiritual realities, a theologian interpreting and enforcing the wisdom of God. Here were no sensational topics such as every week disgrace our notices of Sunday services. He took simple and familiar texts and simple themes, and gave to them new beauty and power like the leaven in the meal, or the little seed of mustard, or the sparrows under the all-sheltering love, or the persistent ploughman who looks not back; and business men and practical men and thoughtful men and worldlings and slaves to fashion went out from that altar feeling for a time that they had something to live for, something to live by, something to die by.

What a remarkable sentence is this for a young minister with which to begin the first sermon he ever preached, "If you have a friend whom you respect, and whose welfare is dear to you, don't flatter him"! And what more beautiful or touching illustration of his power can we give than these last words that he wrote for his pulpit in welcoming his young colleague: "Let me add my best wishes for the realization of the bright prospects of this hour. And let my good wishes reach beyond the purple and gold of an aspiring and hopeful youth-time, and beyond even the prosperities and successes of manhood's strong maturity. Let

them stretch on to a period which you are not likely to be thinking of, but which I may well have in mind,—the far distant period when all these elders of the congregation who are receiving you to-day with such parental cordiality have become to you but a far-off, albeit an ever-vivid and tender remembrance, when the strong men who gather round you now shall all have passed down the vale and out of sight, when, even of your coevals, but here and there one will remain, and their children and their children's children shall constitute your flock, and when Time, the all-subduer, with a heavy and not unkindly hand shall have laid his weight of infirmities on yourself, when the almond-tree shall flourish and the grasshopper shall be a burden, when limbs and lips shall falter, when even these pulpit stairs which you could clear at a bound to-day shall have become a weariness to your feet, and your voice resonant now with the glorious vigor of youth shall labor to reach yonder wall with its feeble tones,—when that day comes (and long and late be its coming to you), then may the good God grant you those beautiful and ample compensations which he knows so well how to provide. May he surround you with troops of loyal lifelong friends, cushion you about with sympathies and kindnesses and grateful memories, lap you softly amid the tender endearments of close and home-bound relationship, and make you even then a welcome and cherished presence in large circles of affection and pleasant companionship. May he make the twilight of your life as soft and tranquil, if not so bright, as its radiant noon. May he, as he surely can, make your last days your best days, and the end better than the beginning. This is my prayer for you. Your honored teacher at your side prays it with me, and all the people, my people, your people, are saying in their hearts, Amen."

In 1904 there was placed in the church, by the pulpit where his distinguished ministry began and ended, a beautiful tablet, given by his sons, with a bust of him by Greenough, and bearing this inscription:—

1807. GEORGE PUTNAM, D.D. 1878.

Great preacher, devoted minister, good citizen, honored and beloved by the whole community. Settled over this church 1830 to 1878. Overseer and fellow of Harvard College. President Roxbury Latin School trustees. Member Constitutional Convention and General Court. Presidential elector 1864. Clear in thought, wise in counsel, eloquent in speech, fervent in appeal, large by nature, comprehensive by reflection, rare and subtle genius. His word was with power.

These incidents and reminiscences of Dr. Putnam have been furnished by his family, by his contemporary friends in the ministry, and by his parishioners.

For Dr. Putnam's life see Peabody's Harvard Reminiscences, pp. 159–163; The Memorial of the Rev. George Putnam, Boston, 1878; *Unitarian Review*, May, 1878, August, 1878 (article by M. P. Lowe), January, 1879 (article by J. H. Morison); *Christian Register*, April 20, 1878.

The volume of Dr. Putnam's sermons, Boston, 1878, contains a selection of characteristic discourses.

GRINDALL REYNOLDS

1822–1894

Grindall Reynolds, the father of the subject of this sketch, a descendant of the family of Archbishop Grindall, was born in Bristol, R.I., in 1755, and served in General Green's army as sergeant, ensign, and lieutenant. After the Revolution he lived in Providence, and was one of the founders of the Washington Insurance Company. He moved to Boston in 1808, where he lived until 1847, with the exception of a few years during which he had charge of a copperas com-

pany in Strafford, Vt., and later of the iron works at Franconia, N.H., under Mount Lafayette, at the naming of which he delivered the oration.

December 22, 1822, Forefathers' Day, the younger Grindall was born at Franconia. When he was five years old, the family moved back to Boston, the iron works having been burned. They lived on Fort Hill, and he graduated from the Boylston Grammar School and the English High, then under Thomas Sherwin, each time receiving a Franklin medal. Before he was sixteen he was hard at work in the wholesale dry-goods store of Thomas Tarbell & Co., where his lifelong friend, Robert C. Billings, was head book-keeper. During these years he attended the church and Sunday-school of Rev. James I. T. Coolidge, where he became acquainted with his wife.

The young man had come to realize that the work of the store was not satisfying his highest desires; and so, with the courage and steadfastness of purpose which characterized his whole life, he turned his back upon the career of a successful merchant, which was then surely opening before him, and entered upon the hard and uncertain path of a student of divinity. It was not an easy step to take. He was to leave a good position in a good business. He was over twenty years old. He had had no college training, he possessed no accumulated wealth to carry him through the years of professional study, and his parents were opposed to his new purpose.

In March, 1843, he left the store, and began to fit himself to enter the Harvard Divinity School, to which he was admitted after examination in September, 1844, graduating in 1847 in the class with William R. Alger and Thomas Wentworth Higginson, and numbering among his fellow-students George M. Bartol, Thomas Hill, John F. Moors, and Samuel Longfellow.

A long typhoid fever was the penalty for overwork in the school; but in January, 1848, he was ordained as the minister of the Unitarian church at Jamaica Plain, where he was married and his children were born. He continued as the minister of this parish for ten years, and made among his parishioners many strong friends, some of whom continued to regard him as their minister, even to the time of his death.*

In July, 1858, he was installed as minister of the First Parish in Concord. From that time until his death, in 1894, his life was a part, and no small part, of the life of the town. He came to the town when thirty-six years old, in the full vigor of his early manhood, and he gave to the town the best years of his life, living there for more than thirty-six years; and, when he died, there were few men who seemed to belong so thoroughly to Concord or who had had so large an influence upon the lives of the people of the town.

His interests were not confined to his parish. He

*Mr. Reynolds was at Jamaica Plain succeeded by James William Thompson, who was born at Barre, Mass., December 14, 1805, graduated at Brown University 1827, and from the Harvard Divinity School in 1831. He held settlements at South Natick, Mass., 1830 to 1832, Salem, Mass., Barton Square, 1832 to 1859, and at Jamaica Plain, from 1859 until his death, September 22, 1881. He received the degree of D.D. from Brown in 1849.

Dr. Thompson had great firmness and independence mingled with a kindly feeling. He could condemn or dissent from opinions and principles without any bitterness or quarrel with those who held them. In his theological convictions he was a conservative. As a preacher, he was earnest, fervent, with a singular dignity and seriousness of manner that arrested attention. As a pastor, he was wise and kind. Like all men of his genial comprehensiveness, he was witty as well as wise, and had a keen sense of the ridiculous. He could always bear his part where clever things were said. He was so warm-hearted and lovable that his real intellectual force was sometimes unappreciated. Wherever he served, he was esteemed and honored for the simplicity and integrity of his character and for his fidelity and efficiency as a Christian minister.

became an active and influential member of the Social Circle, the famous club of Concord which was founded in 1782, and of which Mr. Emerson, Judge Hoar, and many other brilliant men have been members. During his whole life he missed hardly one of its meetings, and he wrote for it seventeen biographies of deceased members. He was chairman of the School Committee for many years, a member of the Town Library Committee, an original trustee of the Concord Free Public Library, and later its president, president of the Concord Lyceum, and a frequent lecturer before it, and vice-president of the Concord Antiquarian Society. The stirring times of the war came in the early part of his ministry, and he entered with wonderful zeal into all the home work for the soldiers and their families. He was regular in his attendance at town meetings, and contributed his full share to the debates and served upon important special committees. He was always relied upon to speak upon public occasions, such as the great anniversary celebrations of Concord fight in 1875 and 1894, the Grant memorial service, and the Columbus celebration.

He was, first of all, a strong man and good citizen, and only after that a minister; and yet his parish work was never neglected for outside matters. He knew every person attending his church, both in Concord and Bedford, made his parish calls with absolute regularity, and had a genuine and hearty interest in the lives of his parishioners. By vote of the parish he was made pastor emeritus when he resigned as minister in 1881. His preaching was always good, his style simple and direct, short sentences, concise, and full of force and meaning.

Had Mr. Reynolds died in 1880 we should have felt that he had lived out a full and noble life as a minister and citizen; but he was to become something more,

to begin a new career as a leader of his denomination and to attain marked success in that new work. He had already served on the Board of Directors of the American Unitarian Association for thirteen years, and was chairman of the Council of the National Conference when, early in 1881, Rev. Rush R. Shippen resigned the office of secretary of the Association to accept a call to the Washington church. The directors at once appointed Mr. Reynolds secretary, and at the annual meeting in May their selection was ratified by the Association; and each succeeding May for thirteen years brought with it a fresh expression of the increased confidence and appreciation of the denomination.

His new position meant to him very active hard work. He was at his office in Boston every day; he preached nearly every Sunday of the year; he was present and spoke at the conferences throughout the whole country; he was often called upon for ordinations and dedications; and he frequently took long missionary trips, speaking constantly in the various churches of the denomination. And yet through all these later years he never shirked or escaped the frequent calls upon him for funeral services. As secretary, he was the executive officer of this great missionary organization of the denomination. It was for him not merely to do, but to plan the work of the Association; and in its service he never spared himself. His whole nature seemed to expand under the influence of the wide-reaching work that came to him to do. His judgment was relied upon not merely in the larger matters of denominational interest, but even in the details of routine business. He was an efficient member of the committee appointed to erect the Unitarian Building on Beacon Street. His practical common sense was of the greatest service to him and to his work. He was eminently fair, always temperate and just to those whose views differed from

his own, and yet self-reliant and vigorous in his decision and action. During his term of service the accomplished work of the Association increased beyond all precedent, and this was due, in no small measure, to his energy and the confidence he inspired. In 1860 Harvard conferred upon him the honorary degree of Master of Arts, and in 1894 that of Doctor of Divinity. In conferring the latter degree, President Eliot used these words: "In rebus divinis oratorem eloquentem, administratorem prudentem, ab Unitariis rationibus suis optime praepositum."

Senator Hoar has thus recorded in the Proceedings of the American Antiquarian Society his opinion of his friend and fellow-member:—

"Dr. Reynolds was a man of inflexible honesty, absolute sincerity in speech and behavior, simple, modest, unpretending, and affectionate. He was fond of society, and was a welcome companion everywhere, whether among the simplest people or in the company of scholars and persons of high social rank and large distinction. He had a great fondness for New England history and the annals of the social life of our country towns. A great store of the local traditions and history of the town of Concord must have perished with him.

"Dr. Reynolds was a man of great business capacity. He managed the concerns of the American Unitarian Association with singular wisdom, discretion, and success. He was a pillar in the town and a pillar in the church. When he died, it seemed as if something substantial and essential had been subtracted from the support of both. He inspired the absolute confidence, not only of his own denomination, but of other religious bodies, as well as of the secular press, which has paid many earnest and just tributes to his memory. The main work of his life was devoted to his profession and his denomination. But he had a rare aptness for

historical investigation, and an admirable English style, which would have fitted him to write history if in his busy life he could have found space for that employment. Some of his sermons deserve to be preserved and to take a high place in religious literature. Indeed, if the best example of the character, faith, and practice of New England Unitarianism at the close of the nineteenth century, or if the best example of the character and citizenship of the town of Concord for that period, were to be sought, it is believed that those who knew him will agree that there can be none better found of either than Dr. Reynolds."

Dr. Reynolds was a man of large physique, fond of rowing and driving and walking, and he played a good game of whist. He had never been unable, by reason of sickness, to attend to his regular duties. His old age seemed the full vigor of his ripened manhood, the height of his usefulness, when all his powers and faculties were working for good under the guidance of his calm and mature judgment. There he stood like the tallest and sturdiest oak in the forest. The first day of September, 1894, he came home early from his office, not feeling well. He grew gradually sicker, and on Sunday, the last day of September, the tolling bell announced to his beloved town that he had ceased to breathe.

"It is good so to pass out beyond sight upon God's open seas, full freighted and with all sails set."

Some of the best of Dr. Reynolds's numerous historical articles and sermons are gathered in Historical and Other Papers, Concord, 1895. This volume contains also a memoir and a list of Dr. Reynolds's printed sermons and contributions to the *Atlantic Monthly*, the *Unitarian Review*, and the *Monthly Religious Magazine*. Dr. Reynolds's annual reports as secretary of the American Unitarian Association and his addresses at the National Conference contain the account of his most enduring labors. See also the *Christian Register* for October 4, 11, 1894; the *Unitarian*, November, 1894.

GEORGE RIPLEY

1802–1880

George Ripley was born in Greenfield, Mass., October 3, 1802. He graduated at Harvard in 1823, spent three years at the Divinity School, and was settled over the Purchase Street Church in Boston, November 8, 1826. He was an acceptable preacher,—simple, direct, clear, systematic, and thoughtful. His manner in the pulpit was quiet, his thought spiritual, his attitude one of mental freedom.

Ripley was from the first deeply influenced by the intuitive conception of religion. Transcendentalism was native to his mind, and formed the substance and spirit of his preaching. In one of his sermons he said: "We can have no doubt that religion will always be perpetuated by the same causes which first gave it existence. We regard it as an emanation from the Eternal Mind."

In the autumn of 1836 Ripley joined with Emerson and Hedge in forming what has been known as the Transcendental Club, a purely informal gathering of Transcendentalists for discussion and conference. The first meeting was held at Ripley's house on September 19, and there were present Ripley, Emerson, Hedge, Alcott, Clarke, Francis, and one or two theological students. This club resulted in the publication of the *Dial*, the first number of which appeared for July, 1840, with Margaret Fuller as editor and Ripley as her assistant. Ripley's connection with this publication lasted only for a year, or perhaps even a shorter time.

Ripley was one of the first students in this country to master the German language and the teachings of

the great German leaders in philosophy. He wrote frequently for the *Christian Examiner* on subjects growing out of these studies. During the first six months of 1835 he edited the Boston *Observer and Religious Intelligencer*, an exponent of the more advanced religious thinking of the time. This weekly journal was absorbed by the *Christian Register*, which adopted its motto, "Liberty, Holiness, Love." In 1836 Ripley published six sermons in exposition of the intuitive conception of religion, under the title of "Discourses on the Philosophy of Religion Addressed to Doubters who Wish to Believe." In 1838 he began the publication of an extended series of translations from the German and French idealists, designed to include works by Herder, Schelling, Richter, Schleiermacher, and others. About a dozen works were published, the translations being made by Margaret Fuller, Felton, Ripley, Dwight, Osgood, Clarke, and W. H. Channing. In 1839, in a controversy with Professor Andrews Norton, Ripley made a vigorous defence of Transcendentalism as applied to religion.

In the spring of 1841 Ripley withdrew from the Purchase Street pulpit, and in an extended review of the religious situation gave a noble interpretation of the spiritual philosophy which he accepted. Influenced by Dr. Channing, he undertook to organize a social community that should be a true exponent of Christianity as applied to practical life. The Brook Farm Association began at that time in the town of West Roxbury, and continued for six years. Ripley was its guiding spirit, and the editor of the *Harbinger*, which was published by the Association during the last three years of its existence. The Brook Farm experiment was nobly conceived, and it was almost idyllic in the unity and harmony which existed among the members. Those who lived there found it friendly and helpful,

and they looked back upon it to the end of their lives with the unwavering conviction that it was attractive and beautiful beyond anything they had elsewhere known. In 1844 the community adopted the principles of Fourier, and added to its farming and its school a variety of occupations and industries. Its weekly journal was of a high literary character and an able exponent of socialism, with many of the best writers in the country on the list of its contributors. Brook Farm came to an end in the autumn of 1847 because it was not able to overcome the conditions imposed upon it by the commercial spirit of the time.

Ripley went to New York and continued as the editor of the *Harbinger* until the spring of 1849, when it was compelled to suspend publication. The associationist movement, which had been wide-spread and drawn to its support many able men and women, culminated at this time, and gradually died. In 1849 Ripley connected himself with the New York *Tribune*, and soon became one of its leading editors. Beginning in a very modest way, on a mere pittance, he gained not only a leading place on the paper, but made himself known as the chief American critic. He was the literary editor of the *Tribune* until his death, and helped to give that journal a wide reputation for intellectual ability and critical judgment.

The work done by Ripley was not confined to the *Tribune*, for he wrote extensively for other newspapers and for the best magazines and on a great variety of topics. His chief work was done in editing the New American Cyclopædia, with the assistance of Charles A. Dana,—a work begun in 1857, and to which he devoted many years of faithful labor. It was the first competent work of the kind published in this country, and has been surpassed by no other in critical ability and scholarly insight. His editorial labors demanded all

his time, and he produced no work of original merit, such as he was capable of writing. Consequently, his fame as a critic has already become a tradition, and is not sufficient to give him a permanent place in American literature. He is chiefly remembered as the founder of Brook Farm, and as one of the prominent members of the group of Transcendentalists who gave a great impetus to American thinking and poetry.

George Ripley died in New York, July 4, 1880. "From one end of the country to the other," says his biographer, "the tributes to his enlightened capacity, to his distinguished knowledge, to his eminent skill as a discerner of thoughts, came in. Editors, writers of every class, critics of diverse schools, confessed his power, and celebrated the service he had rendered to American literature. There was no dissentient voice." This recognition was deserved, for Ripley was a man of sound critical judgment, of a judicial spirit, of unfailing loyalty to what he understood to be truth, who wrote with grace and fine temper on all occasions. He was not a partisan, would not devote himself to sectarian ends, and loved all that is good and noble.

Although Ripley withdrew from the pulpit, he retained to the end of his life the serene and rational faith of his early manhood. Writing to a Boston friend in 1875, he said: "You take it for granted that I feel but little interest in the old Unitarianism, which is not the case. I owe it a great debt of gratitude for the best influences that my youth enjoyed: and, if any little success has attended my subsequent career, it has been chiefly caused by the impulses I received in Boston, and especially from my association with the liberal and noble-minded men whom I loved as friends and honored as guides." He continued a regular church attendant, and for many years in New York he listened to the preaching of Octavius B. Frothing-

ham, who became his biographer. He never swerved from his faith in the social dream he tried to work out into concrete fact at Brook Farm, and he always accepted the conviction that what was sought for there would some day become reality.

George Ripley married Sophia Willard Dana, of Cambridge, in 1827. She was a woman of fine education and much intellectual ability, one of the women who gathered about Margaret Fuller and listened to her remarkable conversations. Two or three contributions to the *Dial* showed her insight, wit, and intellectual strength. At Brook Farm she wisely managed the culinary department and the social life. Much of the work of instruction came under her oversight, and she proved her large and generous capacity in this direction. Born into the most aristocratic society of New England, she humbly devoted herself to the severest tasks, and toiled with great courage for the success of Brook Farm. During the years of poverty that followed she was a teacher. But her hopes had been disappointed. She joined the Roman Catholic Church, and died in 1861. In 1865 Ripley was married again to an accomplished woman, who added much to the happiness of his later years.

In 1874, at the laying of the corner-stone of a new *Tribune* building, George Ripley gave the address; and, in describing the purpose and spirit of the newspaper with which he was for many years connected, he interpreted the aims and methods of his own life. "Faithful to its past history," he said, "it will welcome every new discovery of truth. Free from the limitations of party, in philosophy or religion, in politics or science, it will embrace a wider range of thought, and pursue a higher aim in the interests of humanity. Watching with its hundred eyes the events of the passing time, it will wait for the blush of the morning

twilight which harbingers the dawn of a brighter day."

Among Mr. Ripley's innumerable writings may be mentioned: The Divinity of Jesus Christ, 1831 (American Unitarian Association Tracts, first series, iii. 34); Address to the Society (at the ordination of Rev. Oliver Stearns, November 9, 1831); The Doctrine of the Trinity and Transubstantiation Compared, 1833, American Unitarian Association Tracts, first series, 69; Discourses on the Philosophy of Religion Addressed to Doubters who Wish to Believe, 1836; Philosophical Miscellanies, translated from the French of Cousin, Jouffroy, and B. Constant, 2 vols., 1838; "The Latest Form of Infidelity" Examined, a letter to Andrews Norton, occasioned by his "Discourse before the Association of the Alumni of the Cambridge Theological School," by an alumnus of that school, Boston, September 5, 1839; Farewell Discourse, March 28, 1841; Specimens of Foreign Standard Literature, vols. i., ix., xii., xiv., 12 vols, Boston, 1838–42; Defence of "The Latest Form of Infidelity" Examined, a second letter to Andrews Norton, Boston, December 23, 1839; The Same, a third letter to Andrews Norton, Boston, February 22, 1840; The Claims of the Age on the Work of the Evangelist, a sermon at the ordination of John Sullivan Dwight in Northampton, May 20, 1840; (Commonplace Book begun in 1822 at Harvard College, closing with entries relating to work at Brook Farm, 1840); A Letter Addressed to the Congregational Church in Purchase Street, Boston, October 1, 1840; *The Dial*, a magazine for literature, philosophy, and religion; Handbook of Literature and the Fine Arts, New York, 1852 (with Bayard Taylor); George Ripley and Charles Anderson Dana, New American Cyclopædia, 16 vols., 1859–63; The American Cyclopædia, a Popular Dictionary of General Knowledge, 16 vols, 1873–76; A General and Analytical Index, plate, map, by T. J. Conant, assisted by Blandina Conant, New York, 1878; (Scrapbooks containing reviews and correspondence by Ripley and other matter clipped from the New York *Tribune* and other newspapers between 1849 and 1880); Ripley and George P. Bradford, Philosophical Thought in Boston (in Winsor's Memorial History of Boston, iv. 295–330).

For Mr. Ripley's life see In Memoriam, New York, 1880 (New York *Tribune* extras); O. B. Frothingham, George Ripley, Boston, 1882 (American Men of Letters series).

CHANDLER ROBBINS

1810–1882

That a minister maintained an unbroken pastorate of forty-one years over the same church, in a busy, changing city, would be of itself a remarkable record. This was the experience of the pastor of the Second Church in Boston. He is worthy of remembrance for something more than mere longevity of ministerial service,

for he was prominent in those phases of his profession which promoted the welfare not only of his church, but of the community.

Chandler Robbins was born in Lynn, Mass., February 14, 1810. He was the second son of Dr. Peter Gilman Robbins, his mother's maiden name being Abba Dowse. It was thought by many of his friends that Chandler Robbins derived some of his personal traits from the dignity and grace, sweet disposition and lucid mind which were characteristic of his mother. A brother, Samuel Dowse Robbins, also became a minister.* There was an ancestral source accounting for this tendency in the family, for the grandfather and great-grandfather on the Robbins side were ministers.

Young Robbins obtained his early training at several private schools, and also studied with Rev. Dr. Thayer of Lancaster, Mass. At the age of fifteen he entered Harvard College, graduating with excellent repute in the class of 1829. It is remembered that his standing in scholarship was good, his special gifts being those of a writer and speaker. He then entered the Divinity School at Cambridge, graduating from that department in 1833, having spent one year of the time as an usher in the Boston Latin School. Already he showed the bent of his mind, taking for the subject of his Divinity School dissertation, "Wherein consists the Strength of the Evidence of the Divine Origin of Christianity?" In this case, as in other instances, young Robbins carried off honors as an attractive speaker.

Soon after graduating he preached in the Second Church, and received a unanimous call to become the

*Samuel Dowse Robbins, brother of Chandler Robbins, was born in Lynn, Mass., March 7, 1812. He graduated at the Divinity School in 1833, and was ordained pastor of the Unitarian church in Lynn, his native town, November 13 of the same year. He became minister of the Unitarian church in Chelsea in 1840, Framingham in 1859, Wayland in 1867. In 1873 he retired, and died at Belmont in 1884.

minister of the society worshipping there, as the successor of Ralph Waldo Emerson. Having accepted, he was ordained on the 4th of December, 1833. The sermon was preached by a former pastor, Professor Henry Ware, Jr. Shortly afterward, December 12, Mr. Robbins was married to Mary Eliza, daughter of Samuel Frothingham, of Boston.

From this time on till 1874 this faithful shepherd tended his flock through many vicissitudes. His society, beginning at the North End, occupied five successive church edifices, and had four temporary places of worship. These experiences, some of them most depressing at the time, were caused by the great alterations going on in the expanding city. Population was constantly making new centres, and breaking up the old conditions. Finally, in 1874, a place of worship was erected on Copley Square, out of the material of the structure on Bedford Street. Dr. Robbins preached the sermon at the dedication of the new church and then resigned, virtually making a termination of his pulpit career. In June of this year he was married again, this time to Mrs. Sarah Ripley (Fiske) Willard. His first wife died in 1870.

His services in the community were constant and various. In 1834 he was chaplain of the Massachusetts Senate, in 1845 chaplain of the Massachusetts House of Representatives. In 1836 he preached the Artillery Election Sermon. From January, 1837, to April, 1839, he was editor of the *Christian Register*. Of many philanthropic and historical organizations he was a prominent member, and often a leading official. The title of Doctor of Divinity was conferred by Harvard College in 1855.

His engrossments as a minister left Dr. Robbins little time for literary work. However, he edited the Mather Papers, wrote a history of the Second Church,

and compiled the miscellaneous works of his predecessor, Henry Ware, Jr. He also prepared a hymn-book and a service book in 1854, afterward used by the Second Church. He was the author of several devotional hymns, the one best known being, "Lo! the day of rest declineth." Toward the end of his life he became nearly blind. After a short illness he died on the 11th of September, 1882. At the funeral services held in his old church, Dr. J. H. Morison said: "Dr. Robbins's religion belonged to the heart, and flowed from the heart as from the very life, rather than from the intellect. To preach Christ and him crucified was the one central idea of his life. It was the one grand thought around which every other thought revolved. He had the qualities which drew to him a respect and love and reverence such as are not accorded to many men."

Dr. Robbins has himself summed up the spirit of his whole career: "The love and labors of years have been concentrated on the Second Church. Every fibre of my heart is fastened to it. I have never looked beyond it except to the judgment seat of Christ." His preaching was dignified, forcible, persuasive. All his sermons were prepared with a scholar's conscientiousness. But he considered the pastoral duties as superior in importance, and into them he poured his best self. Sympathetic to the sad, wise to the bewildered, confirming to the doubting, his personality was everything. He was always conservative in his theological views; and, as he grew older, this trait of character was intensified. Yet it is to be recalled that in the controversy between Theodore Parker and the Boston Association of Ministers Dr. Robbins displayed a cordial, personal feeling, which Mr. Parker gratefully recognized.

The estimate of a pastorate so long, so devoted, is not found in any numerical array of adherents or in

outward show of material prosperity in the church organization. Rather must it be sought in the less obvious but vital sources of personal character and conscience, Christian consecration, and individual goodness, which Dr. Robbins most certainly always quickened and deepened by his private and public ministrations.

Dr. Robbins's publications included: Right Hand of Fellowship (at the ordination of Joseph Angier, May 20, 1835); A Tribute to the Memory of Departed Infants, sermon preached October 11, 1835; A Sermon preached before the Ancient and Honorable Artillery Company, June 6, 1836; Two Sermons preached at the Second Church in Boston, occasional to the times, 1840; A Discourse in Commemoration of the Life and Character of Rev. Henry Ware, Jr., 1843 (American Unitarian Association Tracts, first series, xvii. 196); Discourse preached before the Second Church and Society in Boston, in Commemoration of the Life of Rev. Henry Ware, Jr., D.D., with an appendix, 1843; A Sermon preached in Boston, March 12, 1843, on the Death of Rev. John Simpkins; The Social Hymn-book, consisting of psalms and hymns for social worship and private devotion, 1843; The Missionary Enterprise, 1844 (American Unitarian Association Tracts, first series, xviii. 204); Two Sermons delivered before the Second Church and Society, March 10, 1844, on the occasion of taking down their ancient place of worship; Our Pastors' Offering, a compilation from the writings of the pastors of the Second Church, 1845; A Sermon delivered before the Proprietors of the Second Church, September 17, 1845, at the dedication of their new house of worship; Right Hand of Fellowship at the Installation of Rev. David Fosdick, March 3, 1846; The Mothers' Law, a token of respect to the New England mothers of the last century, 1847; The Closet, 1848 (American Unitarian Association Tracts, first series, xxvii. 257); Sermon preached after the Death of Mrs. Eliza Frothingham and Mrs. Cornelia F. Wolcott, mother and daughter, 1850; A History of the Second Church, or Old North Church, in Boston, to which is added A History of the New Brick Church, Boston, 1852; Memoir of Mrs. Mary L. Ware (*Christian Examiner*, May, 1853); An Address to the Society at the Installation of Rev. Rufus Ellis, May 4, 1853; A Sermon preached after the Funeral of Noah Lincoln, who died in Boston, July 31, 1856; Discourse in Commemoration of Rev. William Parsons Lunt, D.D., delivered at Quincy, Mass., June 7, 1857; The Central Power of the Gospel, a sermon at the installation of G. Reynolds in Concord, Mass., July 8, 1858; Portrait of a Christian, drawn from life, a memoir of Maria Elizabeth Clapp, 1859; Memoir of Hon. William Appleton, 1863, Massachusetts Historical Society Proceedings, 1862–63; Prayer in the Name of Christ, a sermon preached in Boston, April 17, 1864; A Sermon preached on the Death of Abraham Lincoln, 1865; The Regicides Sheltered in New England, a lecture of a course by members of the Massachusetts Historical Society, delivered before the Lowell Institute, February 5, 1869; Sermon preached after the Death of C. F. Fiske and before the Removal of the Second Church, March 10, 1872; The Strong Consolation, a sermon preached after the death of B. R. Gilbert, February 9, 1873; A Sermon preached at the Dedication of the Second Church, Boylston Street, November 4, 1874; A Sermon in Commemoration of Rev. E. H. Sears, preached at Weston, Mass., January 23, 1876; Memoir of Hon. B. R. Curtis, LL.D., Massachusetts Historical Society Proceedings for 1878.

For Dr. Robbins's life and work see Proceedings of the Massachusetts Historical Society, 1882–83, pp. 403–417 (memoir by C. C. Smith); Peabody's Harvard Reminiscences, pp. 187–191; the *Christian Register*, September 21, 1882.

EDMUND HAMILTON SEARS

1810–1876

Edmund Hamilton Sears was born in Sandisfield, Mass., April 6, 1810. He was descended from sturdy Pilgrim stock. Richard Sayer, the founder of the line in America, belonged to the congregation of John Robinson in Leyden, and came to Plymouth in 1630. The father of Edmund Sears was a "strong-minded landholder and thrifty farmer." The son worked on the farm, studied in the village schools, and for a short time in Westfield Academy, and in 1831 entered Union College, then under the presidency of Dr. Nott. After graduating he taught school at Brattleboro, Vt., and put himself under the theological instruction of the Rev. Addison Brown, of that town. Thence he proceeded to the Divinity School at Cambridge, and graduated there in 1837.

He preached for a year in the West as a missionary of the American Unitarian Association, and was then ordained as minister of the church in Wayland, Mass., February 20, 1839. On November 7 of the same year he married Ellen Bacon, of Barnstable, Mass., whose lovely Christian spirit and wise, strong companionship was destined to cheer him all his life. After a short term of service at Wayland he accepted a call to Lancaster, and served there six years. In 1847 he returned to Wayland, and in the succeeding year again became minister of the church, remaining this time for seventeen years. From 1859 to 1871 he was associated with Dr. Rufus Ellis in the editorial charge of the *Monthly Religious Magazine*. In 1866 he was called to Weston, the adjoining town, to succeed the venerable Dr. Joseph

Field,* and for ten years was the beloved minister of the First Parish in Weston. He died at his home in that town on January 16, 1876.

The life of Dr. Sears was passed in quiet neighborhoods and in the service of what were then strictly country parishes. It was in just such peaceful retirements that this modest, meditative man of God loved to dwell and work. Though by no means averse to human fellowship, Dr. Sears was constitutionally disinclined to conventions and public gatherings and the management of organizations. He found the secret of his power in the deep wells of seclusion, in what he called "the holy ministries of solitude and silence." He loved "the brooding spirit of thought." While attentive to all the duties of every-day life, he dwelt habitually upon the summits of human experience. His mind was occupied with the transcendent themes of the spiritual life. Heavenly-mindedness was the atmosphere which he carried with him. He was happy in ministering to a discerning people, who loved and

*Joseph Field was born in Boston, December 8, 1788. His father was a prosperous and respected Boston merchant and deacon of the church in Church Green. He graduated at Harvard College in 1809, and studied for the ministry under President Kirkland and Dr. Channing. He was settled as minister of the First Parish in Weston, succeeding Dr. Samuel Kendal on February 1, 1815, and continued as minister of the society for exactly fifty years. Harvard College conferred on him the degree of D.D. in 1840. For sixteen years he was a member of the Board of Overseers of the college, and he was also a member of most of the learned and philanthropic societies. He served on the school board of the town almost throughout his ministry. He died at his home in Weston, November 5, 1869.

Dr. Field was a very much respected minister. He was frequently called to other parishes, but remained loyal to the church of his original choice, where his heart was cheered by the genial companionship of many friends. He was an excellent preacher, not polemic or controversial, but simple and winsome. He preached twice every Sunday throughout his ministry, and won universal confidence through his modest sincerity, his good sound sense, and his unfeigned piety.

venerated him, and whose lives for generations to come have been affected and upbuilt by the inspiration of his thought and the stimulus of his example.

Through his published words Dr. Sears's ministry was multiplied in manifold ways. He was one of the finest hymn-writers America has produced. From early boyhood he indulged his "rhyming propensities." "My ear became quick to the harmonies of language." In his two volumes of sermons, "Sermons and Songs," 1875, and "Christ in the Life," 1877, are forty or fifty of the most beautiful hymns in the English language. Some of these, such as "Calm on the Listening Ear of Night," and "It came upon the Midnight Clear," have sung themselves into the consciousness of worshipping congregations of every name and sect.

It is perhaps because he was a poet that Dr. Sears was the more enabled to interpret so successfully the Biblical writings. His book on "The Fourth Gospel the Heart of Christ" embodied the ripe fruits of life-long study. Dr. A. P. Peabody said of it that it was "the most unique and precious contribution of our time to Christian literature." "Regeneration" and "Athanasia, or Foregleams of Immortality," persuasively set forth Dr. Sears's religious convictions. These books would in these days be considered conservative in their theological interpretations, but, whether their theology be outgrown or not, they bear on every page the mark of original research, candid judgment, sincere desire for truth, and charm of literary style. Theology itself, so often prosaic, was, under Dr. Sears's magic touch, rendered interesting and winsome. He dealt with the deep things of God in no lifeless sentences, but to everything he wrote brought not only vital piety and intellectual power, but poetic grace and beauty.

A wise man said: "If Dr. Sears was not the broad-

est of men, he was very high." He had, indeed, wide outlooks; his horizons were always distant. Thought, feeling, imagination, all led upward. His sermon turned into a prayer without any break in the sequence. He lived on spiritual heights, sunlit, beautiful to view, close to the pilot stars. He was not a man who could work to order, but when the vision appeared to him he was never disobedient to its behests. He was a conservative, but never a reactionist; a mystic, but never a mediævalist; in a measure a recluse, but yet keenly alive to the life of his own time, filled with its noblest spirit, glad in its struggles and its joys.

Among Dr. Sears's publications are: Discourse preached at Lancaster, March 19, 1843, at the Funeral of Deacon Samuel White; Good Works, 1843; Discourse occasioned by the Death of Rev. Isaac Allen, preached at Lancaster, March 24, 1844; Worship (American Unitarian Association Tracts, first series, xxix. 274); Regeneration, American Unitarian Association, 1853; Rev. Joseph Badger and the Christian Connection (*Christian Examiner*, July, 1854); Revolution or Reform, a discourse occasioned by the present crisis, preached at Wayland, Mass., June 15, 1856; Genealogy and Biographical Sketches of the Ancestry and Descendants of Richard Sears, the Pilgrim, 1857; Pictures of the Olden Time, with a genealogy, Boston, 1857; The Synod of Dort (*Christian Examiner*, January, 1857); Athanasia, or Foregleams of Immortality, 1858; Hindrances to a Successful Ministry, 1858; Dr. Huntington on the Trinity (*Monthly Religious Magazine*, February, 1860); The Dark Places in the Divine Providence (*Christian Examiner*, vol. 68); The Town of Wayland in the Civil War of 1861–65; Sermon at the funeral of Rev. J. M. Heard, 1864; Lessons from the Memories of a Good Life, a discourse preached at Weston, October 20, 1872, the Sunday after the death of Abby M. Marshall; The Fourth Gospel the Heart of Christ, 1873; Sermons and Songs, 1874; Last Sermon written, but not preached, with Chandler Robbins's sermon in commemoration of Rev. E. H. Sears, 1876; Christ in the Life, 1877.

For Dr. Sears's life and work see Proceedings of the Massachusetts Historical Society, vol. xviii. pp. 224–239 (memoir by Chandler Robbins); the *Unitarian Review*, February, 1876 (articles by George W. Hosmer and Rufus Ellis); History of the Worcester Association, pp. 387–389; In Memoriam Edmund Hamilton Sears, 1810–1876, Ellen Bacon Sears, 1811–1897, Katherine Sears, 1843–1853, Boston, 1898; the *Christian Register*, January 22, 29, 1876; The History of the Church in Weston, 1900.

OLIVER STEARNS

1807–1885

Oliver Stearns, son of Thomas and Priscilla Cushing Stearns, was born in Lunenburg, Mass., June 3, 1807. His first American ancestor was Isaac Stearns, who came from England in 1630, in the ship with Winthrop and Saltonstall. He and his descendants took an active part in town, colonial, and national life; and the chronicler, Charles C. Cushing, says that it is to them and those like them "that the United States owes much of its present comfort, power, and respected place among nations."

At the age of fifteen Oliver left the academy at New Ipswich, N.H., and entered Harvard College. His uncle, Asahel Stearns, was at that time University Professor in the Law School; and his cousin, William G. Stearns, afterward steward of the college, was a member of the Junior Class. On his mother's side there was a long line of lawyers and judges, leading back to Charles Chauncy, second president of the college. He was graduated in 1826, second in rank, excelling in Latin, Greek, and especially mathematics. For a year he served as usher in Mr. Green's school at Jamaica Plain. He then entered the Harvard Divinity School, receiving and holding for two years an appointment as tutor in mathematics. He was ordained to the ministry at Northampton, Mass., November 9, 1831. Here he was happy in his work and successful; but, his health failing, he was advised to seek a home near the sea.* For a year he supplied the

*Mr. Stearns was succeeded at Northampton by JOHN SULLIVAN DWIGHT, who was born in Boston May 13, 1813, graduated at Harvard College in 1832, and at the Harvard Divinity School in

pulpit of the Unitarian church at Newburyport, Mass., and received a call which on account of physical weakness he was not able to accept. Later he made an engagement to preach for a year at the Third Congregational (Unitarian) Church at Hingham, Mass. After a few months he accepted a call to be settled; and on the first Sunday of April, 1840, he preached his own installation sermon. Then followed a useful ministry of eighteen years, during which he not only ministered with distinguished success to the families under his charge, but among his brethren became an authority as a theologian and a leader of thought and action. He was conservative in theology, but a Transcendentalist with Emerson and an Abolitionist with Parker. With the latter he exchanged pulpits so long as exchanges were not prevented by the plan that gave Parker a platform that no one could occupy but himself. Most of his congregation recognized his fitness for moral leadership, and heartily supported him in thought and action. But a few objected, and, following a custom which began when ministers were settled for life, made their protest by going out of church when Abolition was the preacher's theme. One of them, on his death-bed, begged pardon for his offence. Among the youth whom he trained for high service to the public were John A. Andrew, the famous war governor of Massachusetts, and James C. Carter,

1836. He was ordained at Northampton May 20, 1840, and served for one year. He then retired from the ministry and afterwards had a distinguished career as the patron and promoter of music in America and for thirty years as editor of the *Journal of Music*. He was a prolific and delightful writer, a man of genuine poetic gifts, with a genius for friendships and purity of nature that held the love and respect of a great circle of admirers. The story of his long and useful life has been told by Mr. George Willis Cooke in his book: John Sullivan Dwight, Brook Farmer, Editor and Critic of Music, Boston, 1898. He died in Boston September 5, 1893.

Esq., of New York. His classmate Dr. A. P. Peabody said of him: "He had virtues in such relative equilibrium that it is hard to name any prominent characteristic. . . . As a preacher, he held and deserved a reputation among the foremost. . . . His preaching was pre-eminently spiritual; and, while he could not easily come down to his hearers, he had the rarer faculty of bringing them up to him. . . . With little taste or capacity for the ordinary forms and occasions of social intercourse, he yet entered with the most prompt, tender, and helpful sympathy into the cares, griefs, and joys of his flock, was their closest friend in every stress of need, and spoke to them with the authority and power of one whose mission was from heaven." In 1857 he received from Harvard College the degree S.T.D.

In 1856 he was called to the presidency of the Meadville Theological School. For seven years he gave himself with zeal and undivided purpose to the interests of this institution, making his mark upon all who came under his influence by virtue of a virile moral enthusiasm, which has not yet ceased to show itself in the lives of those who remain among his pupils. During these years Dr. Stearns was in his prime. Four things were manifest in him,—intensity of feeling, strength of conviction, firmness of purpose, and balanced discretion in action. All these qualities were called into play by the exigencies of that stormy time. The community was unfriendly to Unitarians. It was hostile to abolitionists; and there came on, almost together, the revolution in theology, which began with Darwinism, and the Civil War, which dislocated civil society. In those days everybody knew what Dr. Stearns believed, but no one had reason to complain that he was moved by prejudice or passion. Delegates to the first meeting of the National Conference in New

York in 1865 never forgot his impassioned plea for liberty, and for the rights of the young men in the ministry who could not accept all the doctrines which some of their elders wished to put into a creed.

In 1863 he was called to a professorship in the Harvard Divinity School. At that time the Commonwealth of Massachusetts still had a voice in the government of the university, and largely by persuasion of his old friend, Governor John A. Andrew, Dr. Stearns was induced to make the change. His classmate, Dr. Peabody, was then college preacher; and Dr. Hill, his former associate in the ministry, was president of the university. Here he served until 1878, holding office successively as Parkman Professor of Pulpit Eloquence and Pastoral Care, as Parkman Professor of Theology, and as Dean of the Divinity Faculty. Dr. Peabody said of him that "in his relations to the divinity schools that enjoyed his services it is impossible to overestimate the extent, accuracy, and thoroughness of his scholarship, and his unwearying devotion to his work. The most exhaustive treatment of the subject in hand was his rule and method."

At the age of seventy-one he resigned his offices, spent his remaining years in Cambridge, and died July 18, 1885, of a gradual decline, fading away without acute disease or suffering.

Dr. Stearns published: The Gospel Applied to the Fugitive Slave Law, a sermon preached to the Third Congregational Society of Hingham, March 2, 1851; Rationalism in Religion (*Christian Examiner*, September, 1853); The Incarnation, a sermon preached at the ordination of Rev. C. S. Locke over the Unitarian church and society in West Dedham, December, 1854; The Preacher, a sermon preached at the ordination of Frederick Frothingham as pastor of the Park Street Church in Portland, Me., April 9, 1856; The Written Word and the Christian Consciousness (*Christian Examiner*, September, 1856); The Aim and Hope of Jesus (in "Christianity and Modern Thought," 1872).

For Dr. Stearns's life see Peabody's Harvard Reminiscences, pp. 163–166; the *Unitarian Review*, vol. 24, page 330 (article by A. P. Peabody); *Christian Register*, July 30, 1885.

HORATIO STEBBINS

1821–1902

Horatio Stebbins was born in the South Parish of Wilbraham, Mass., now Hampden, on the 8th of August, 1821, and died in Cambridge, Mass., April 8, 1902. He was the son of Calvin and Amelia Adams Stebbins; and, though he cared little to trace genealogies, and was accustomed to say that every man derives from God, yet it was a satisfaction to him to know that his father was considered very intelligent by his neighbors, and longer-headed than the common run. There were more books in his father's house than in any other house in the parish, save the minister's; and the father's gentle tenderness and wise severity were perpetuated in the son. His mother, too, was a woman of charming temper, good sense, fine sensibility; and from her Dr. Stebbins seems to have derived his power for sententious expression, which was so strong a characteristic of him in the pulpit and in his daily intercourse with men.

His early years were spent on his father's farm, going to school at district No. 10, and doing the odd jobs that fell to a boy's life in the country in the first quarter of the last century.

Gradually he felt the need of greater advantages than the country school offered him; and he went to Springfield, where he lived in the family of the Hon. George Dwight, doing the chores about the place, and going to the high school. This continued for a year or so, when he determined to go to college. His father helped him to the extent of his ability; but, as this was limited, the young man set off on foot for Ithaca, N.Y., where he entered the school taught by Mr. William

S. Burt, a friend of his father's. He lived in the third story of the academy, at an expense not exceeding a dollar and a quarter a week for rent, food, and lodging. He worked hard, and nearly broke down in health. His money gave out, and he had to go to teaching. Then followed a period of discouragement and indecision, which finally ended in his going to Phillips Exeter Academy, where for two years he enjoyed the tuition of Principal Soule and Assistants Hoyt and Swan. When he graduated, he had a part in the Greek tragedy, and gave the class oration. Later, in 1883, he was recalled to Exeter to give the oration at the centennial celebration of the founding of the academy.

From Exeter he went to Harvard College, entering the Junior Class in 1846, and graduating in 1848 as chaplain. Immediately upon graduation he entered the Harvard Divinity School, which was then under the direction of Convers Francis and George R. Noyes, men whom he always held in the greatest reverence.

These years of education were interrupted again and again by the necessity of earning money by teaching or other means. One summer he obtained permission from the faculty to cultivate a piece of ground on Oxford Street, Cambridge, where the Agassiz Museum now stands. He planted potatoes; and, as it was a dry summer, he carried all the water with which to irrigate them from a well back of Divinity Hall. His labor was rewarded by a fine crop of potatoes, which brought him a clear profit of one hundred dollars.

These interruptions and the attending diversions made him older than his classmates when he graduated, but perhaps better fitted him to accept the call from the First Parish Church, Fitchburg, Mass., where he was ordained on the fifth day of November, 1851.

He had received offers from other churches at a considerably greater salary, but he concluded to take the less; and it was his opinion throughout life that a minister's usefulness and his devotion do not depend on the salary he receives.

He remained in Fitchburg three years, leaving it for Portland, Me., where he was installed as colleague to the Rev. Ichabod Nichols,* January, 1855. Here he stayed nine years, covering the period of the Civil War. His ability as a preacher, his fearlessness and independence of thought, soon began to attract attention. The old First Parish meeting-house was filled on Sunday mornings with men and women who accounted a sermon from him one of the events of the week. On the Sunday morning after Sumter fell he preached with the flag unfolded upon the pulpit. Some of his parishioners were alarmed, and thought him indiscreet; and he was warned. But he replied with firmness and characteristic independence, "I have great respect for the people, and it gives me pain to come in collision with their convictions; but there is one man whose respect I must have, and his name is Stebbins."

The war went on; and in California Thomas Starr King, the minister of the First Unitarian Church in San Francisco, was waging a war of principles and righteousness, which did much to keep California in the Union. On the 4th of March, 1864, he died; and he died for the country as truly as if he had fallen on the field. The pulpit made vacant by his death needed to be filled at once. Rev. Henry W. Bellows, of New York, who was in California on business of the United States Sanitary Commission, temporarily filled the important post; and Horatio Stebbins, singled out as the one man for the place, received and accepted a

*See Volume II. p. 100.

call to that distant church. He arrived there September 7, 1864; and from that time until February, 1899, when he was made *pastor emeritus*, Dr. Stebbins worked with scarcely a vacation, preaching twice a day, and devoting himself with tireless energy to the building up, through a generation, of the kingdom of God upon the Pacific coast. He will be chiefly remembered for his work in California. He used to speak of himself as "an interpreter of human life in the light of religion," and he gloried in his profession. He was a man of large frame and commanding presence, with a voice of great scope and rare beauty. His character was in harmony with his appearance, of singular moral elevation and richness of nature.

In the pulpit he was strong, forcible, and impressive. The burden of his preaching was faith in God and in human nature, which he was accustomed to say was the best thing God had ever made. His preaching was exemplified in his life; for no trial was able to dim his faith, and no discouragement could darken his trust. When he went to San Francisco, society was in the pioneer stage, made up of many noble men and women, with a large mixture of adventurers and soldiers of fortune. Amid a social life whose standards were far lower than those of an older civilization he unflinchingly upheld the dignity and authority of the moral law; and, while he had a heart brimming over with compassion for the weak, the foolish, or the sorrowful, he had the power of a divine invective against all wrong-doing.

He felt his duty to the State and city as well as to the church, and his various activities show how wide and diverse were his services to mankind. He was president of the trustees of the College of California, trustee of the Inebriate Asylum, for twenty-six years he was regent of the University of California, also a

trustee of the Lick School of Mechanical Arts, and the helper of many men and women who through their own folly or misfortune or ignorance had become stranded on that distant coast. He was pre-eminently a helper of men, materially, intellectually, morally, spiritually. These lines that were written of him by a young man, a member of his congregation, well express the impression he made upon the men of his city and his time:—

"Honored by humble men, he walks these streets,
Priest of the wider parish of the heart:
A tower of strength to the impetuous State,
Where steadfast and serene he fills his part;
Still offering wisdom, though the hour grows late;
Still lending courage in the face of Fate.
Unterrified and kind, large as the light of day,
He passes on.
We lift our eyes, sodden with petty ills,
And, lo! visions of forests, of the silent hills,
And the deep tides of the obedient sea!"

Dr. Stebbins published: Right Hand of Fellowship at the Ordination of Frederick Frothingham, April 9, 1856; A Ray of Light from his Countenance, a sermon preached in Portland, Me., January 9, 1859, the first Sunday after the public funeral ceremonies of Rev. Ichabod Nichols; The President, the People, and the War, a Thanksgiving discourse, San Francisco, 1864; Oration before the Associated Alumni of the Pacific Coast, 1865; Oration at San Francisco, July 4, 1876; Centennial Oration at Phillips Exeter Academy, 1884; National Conference Sermon, Saratoga, 1884; What may the living think of the dead? San Francisco, 1887; Address at the Inauguration of Horace Davis as President of the University of California, Berkeley, 1888; The Transformation of Religious Thought, 1890; Some Reflections on the Industrial Troubles, 1894; The Moral Aspect of the Political Situation, 1896; The Liberal, 1897; Sermon on the Thirty-fifth Anniversary of his Ministry in San Francisco, 1899; Prayers, San Francisco, 1903.

For estimate of his character and work see Fifty Years of the First Unitarian Church of San Francisco, pp. 30–37, 69–71; the *Christian Register*, April 17, 1902; the *University Chronicle*, 1902.

RUFUS PHINEAS STEBBINS

1810–1885

Rufus Phineas Stebbins was born in Wilbraham, Mass., March 3, 1810. He was the son of a farmer, and his opportunities for an education were very limited. He worked on the farm until he was fifteen years old, and then entered the Wesleyan Academy of his native town, keeping school in winter, and working as farm hand in summer to pay for his board and tuition. In a similar way he worked through Amherst College, graduated in the class of 1834, and on the day of his graduation left Amherst for Cambridge, where he entered the Divinity School, graduating in 1837. He was immediately called by a unanimous vote to the pastorate of the church in Leominster, where he had a tumultuous ministry of precisely seven years. He was of ardent temperament, vigorous health, and untiring industry. He was very much in earnest in regard to temperance, peace, and anti-slavery, and soon found strong opponents in his own parish. "I was," he wrote at a later day, "fresh from the seclusion of student life, ablaze with enthusiasm, flaming with zeal to correct all evils. . . . I was restless, aggressive, belligerent." He held his ground, and finally succeeded in winning the good will of all.*

*Dr. Stebbins was succeeded at Leominster by HIRAM WITHINGTON, who was born in Dorchester, Mass., July 29, 1818. In early life he was a teacher, first at Hanson, and then in one of the grammar schools of Dorchester. He came under the influence of Dr. Nathaniel Hall, and was encouraged by him to prepare himself for the ministry. In the spring of 1839 he went to Northboro to become both a teacher and a scholar in the family of Rev. Dr. Joseph Allen. Two years later he became a student in the Divinity School in Cambridge, where he graduated in 1844. His dissertation on that occa-

In the summer of 1844 he was appointed first president of the Theological School in Meadville, the American Unitarian Association granting him one-half of his salary for five years, and the Unitarian church in Meadville the other half. To this adventure Mr. Stebbins gave himself with his whole strength of body and mind for five years. He preached every Sunday, and lectured often four times a day during the week. "It was wonderful," says one of his students, "to see the patience and tact, the aptness for teaching, the adaptation to each one's special need, with which our president would deal with the crudest material, drawing out the innate ability at its best, and by his own bearing and habits, as well as by direct instruction, inspiring in every pupil self-respect, a sense of dignity, and eager aspiration for knowledge and for service." At the end of five years he was relieved of the pastorate

sion on "The Mystical Element of Religion" was published in the *Christian Examiner*. On Christmas Day, 1844, he was ordained and installed pastor of the church in Leominster. Meanwhile, on the 19th of November, he had been married to Elizabeth Clapp, of Dorchester. A happy ministerial and family life thus began at the same time, but good fortune was of short duration. A year later his wife died, and his own health was seriously diminished. In 1848 he was obliged to resign his pastorate and return to his father's house in Dorchester, where he died on the 30th of October, 1848.

Dr. Hall wrote of him: "He looked the boy, though he moved the man. He was short of stature, slightly built, of a delicate organization. As a preacher, he interested all, gaining and holding their attention as few are able to do. While his preaching was simple in style, it was rich in thought. There was nothing commonplace in his preaching, and yet nothing too abstruse for the contemplation of the ordinary hearer. He excelled in addressing the young. His words fell like sunshine and dew upon the heart of children. He attracted them not more by his power of illustration, which was very marked and felicitous, and his way of presenting truth to them, than by a charm of manner and expression begotten by his own childlike nature, and by a sympathy with all that was truest and best in the hearts he addressed."

of the church, and another professor was secured in addition to Professor Huidekoper, relieving him of part of his teaching labors. He did not, however, permit himself any leisure, but gave himself at once to the successful effort of raising an endowment for Meadville. In 1851 he received the degree of D.D. from Harvard College. In 1856 he resigned the presidency of Meadville, and settled for six years as pastor of the First Unitarian Society in Woburn.* As everywhere, he made a strong mark as a man, "upright and downright and of perfect integrity." His preaching was ever positive, less adapted to win people by conciliation than by sheer strength of conviction. He bore his testimony like a prophet, like a born leader in the church militant.

His next service was as president of the American Unitarian Association, where he again showed his executive force. He it was who raised the $100,000 which the Association determined to collect for its work at the famous meeting in Hollis Street Church in December, 1864, and then he handed over the administration of the increased revenue to the newly elected secretary, Charles Lowe. From 1871 to 1877 he served as the minister of the Association's mission at Ithaca, N.Y., and organized, out of heterogeneous elements in town and college, a vigorous society, which

*At Woburn he was succeeded by ELI FAY, who was born at Cazenovia (or Fenner), Madison County, N.Y., Nov. 8, 1822. In 1845 he became minister of a Christian church at Honeoye Falls, near Rochester; in 1854 pastor of the Christian church at Yellow Springs, Ohio. He became connected with the Unitarians in 1859, and was settled at Leominster, 1861 to 1864; at Woburn, 1864 to 1867; at Newton, Channing Church, from 1870 to 1873; at Taunton from 1873 to 187–; Sheffield, Eng., from 1878 to 1883. He preached at Los Angeles, Cal., from 1883 to 1891, and at San Diego in 1898. He died at Pasadena, Cal., Aug. 10, 1899. A man of boundless mental and moral energy.

commanded the respect of the community. Then, at an age when retirement from active labor was permissible, he accepted a call to the church in Newton Centre, where a new society had just been organized. The church was in the experimental stage, and a timid minister might well have hesitated, but Dr. Stebbins undertook the work with all his accustomed zeal and industry, and soon under his vigorous leadership the church building was dedicated free from debt. He continued in this ministry, energetic and resolute as ever, but growing ever more genial and gentle until his death at Cambridge, August 13, 1885. He died with his armor on.

By birthright Dr. Stebbins was a man of massive mould and robust health. In a ministry of forty-eight years he was only one Sunday out of the pulpit because of sickness. He was conservative by temperament and habit, ready to prove all things, but more desirous to hold fast to what he had already found good. His cousin, Horatio Stebbins, wrote of him: "His force lay in the muscular strength of moral resolution rather than in the nervous pulse of poetic insight. As a preacher, he delighted in the Commandments, and his honest, indignant soul would have liked it better if there had been three or four more. As a young man, he drove his ploughshare through old fields where habits and sins had pastured peacefully together for generations. He enjoyed it. . . . If his mind and feelings were sometimes dashed with the color of impatience, it was because the zeal of an old prophet burned in his heart, and he could not wait for men to be convinced or for God to move. As a teacher of theology, he belonged to that class of minds who deal with the definite and the positive. His opinions were deliberately formed, steadfastly entertained, and unflinchingly expressed."

Rev. R. R. Shippen wrote of him, "He indulged few flights in the airy realm of imagination. He loved to feel his footsteps on the solid ground. He was less an explorer of the wilderness than a cultivator of the garden. He took small interest in metaphysical speculation. God was to him no visionary abstraction . . . but a living presence, his providence clearly seen in human history and life, his law running its line through earth and eternity. . . . His religion was no mere theory for the pulpit, but a vital experience . . . a principle of duty, solid as the granite."

Dr. Stebbins's publications were: Address before the Peace Society of Amherst College, July 4, 1838; Centennial Discourse delivered to the First Congregational Church and Society in Leominster, September 24, 1843, it being the completion of a century since the organization of said church; Meadville Theological School, a report to the executive committee of the American Unitarian Association, 1845 (American Unitarian Association Tracts, first series, xix. 217); The Minister and the Age, a sermon preached at the ordination of Rev. F. R. Newell as an evangelist in Cambridgeport, August 1, 1847; Preaching Christ, 1847 (American Unitarian Association Tracts, first series, xxi. 244); Sermon preached in Leominster, July 22, 1849; Acceptable Worship, a sermon preached in Meadville, September 30, 1849; Dr. Wood's Works (*Christian Examiner*, July, 1851); Stuart's Commentary on Daniel (*Christian Examiner*, November, 1851); Andover and Princeton Theologies (*Christian Examiner*, 1852); Religion of Geology (*Christian Examiner*, July, 1852); Christ the Head of the Church (*Christian Examiner*, September, 1853); Dr. Huntington and Dr. Pond (new discussion of the Trinity, 1860); An Historical Address, delivered at the centennial celebration of the incorporation of the town of Wilbraham, June 15, 1863; Prayer (American Unitarian Association Tracts, fourth series, 5); The Glory of Young Men, a sermon preached on the Sunday of Commencement Week of the Cornell University, June 22, 1873; A Study of the Pentateuch, 1881; Rev. Calvin Lincoln, a sermon preached in the old meeting-house, Hingham, September 18, 1881.

For Dr. Stebbins's life and work see the *Unitarian Review*, November, 1885 (article by R. R. Shippen); the *Christian Register*, August 20, 27, 1885; History of the Worcester Association, pp. 378–382.

THOMAS TREADWELL STONE

1801–1895

Thomas Treadwell Stone was born in Waterford, Me., February 8, 1801, and was graduated from Bowdoin College in 1820. He read divinity, in those days before theological schools, with Rev. Dr. Tappan at Augusta, and was ordained at Andover, Me., in 1824. In 1825 he married Laura Poor, with whom his life for fifty-five years was an ideal union. He had charge in 1830–32 of the Bridgton Academy, where he had been fitted for college. One of his pupils was John A. Andrew, the famous war governor of Massachusetts. In 1832 Mr. Stone was settled over the Congregational church in East Machias. His broad church tendencies became fully developed here. With characteristic honesty he gave them full expression, and offered his resignation, advising the acceptance of it. He had educated his church members, however; and they were too proud of his repute as a scholar and an eloquent preacher and too deeply attached to him personally to acquiesce. So he remained in East Machias fourteen years, his real parish extending from Eastport to Bangor. Over this wide region he preached and gave pastoral offices as the one minister of the liberal gospel. A notable sermon of this time was preached after the murder of Owen Lovejoy, a personal friend, at Alton, Ill. The anti-slavery cause and Transcendentalism found in Mr. Stone one of their earliest and most persuasive apostles,—as Mr. Frothingham has written of him, "a modest, retiring, deep, and interior man, a child of the spiritual philosophy, which he faithfully lived in and up to, and preached with singular fulness and richness of power." In

1846 he was called to the First Church in Salem, after the fullest presentation of his thought. Mr. Stone's ministry here was embittered, and finally ended in 1852 (a note of dismissal was carried by a majority of one) because of the slavery issue. Mr. Stone left Salem with dignity and serenity, and lived to see the full triumph of his ideas. He preached in Bolton,* Mass., from 1852 to 1860, after that at Spring Garden, Philadelphia, and Brooklyn, Conn. In 1871 he retired to spend the remainder of his life in Bolton near his married children. Blessed with a wife whose practical genius admirably supplemented his own more spiritual bias, he had in her a helper who reverenced the gift that was in him, and allowed nothing superable by her to hinder his intellectual life and his devotion to the things of the spirit. One prayer was denied this mother-confessor of Bolton, that she might tend her husband's last years. Dr. Stone attained the patriarchal age of ninety-four, dying at Bolton, November 13, 1895, fifteen years after his wife. Their family, too, was patriarchal. Of the twelve children, eight lived to maturity, four sons served in the Union army. Dr. Stone (his degree came from his Alma Mater) had published a volume of sermons against war in 1829, but he was not in favor of "peace-at-any-price." Freedom-at-any-price, rather, was his doctrine.

Dr. Stone was a born Platonist, who naturally became an adherent of the Transcendental movement, and an inspired herald of it. He was a man of short

* At Bolton Mr. Stone succeeded Richard Sullivan Edes, who was born at Providence, April 24, 1810, graduated at Brown University in 1830 and at the Harvard Divinity School in 1834. He was ordained at Eastport, Me., December 16, 1836, and served six years. He was then for five years minister and then a parishioner at Bolton, and gave loyal support to his successors until his death, August 26, 1877.

stature, with silvery beard and hair and the friendliest eyes. From his rare public discourse in his old age and from his elevated conversation, one could easily imagine how the winged words must have flown from his youthful lips with great power to uplift and edify. He was not one of those accommodating preachers who take our hand on the common ground of ordinary fact, and lead us gradually up to the highest level. With one strong beat of its pinions his seraph thought rose to the ether of divine principles and celestial ideals, and there moved about rejoicingly, beholding and communing with the fair intelligences of the supersensual world. The common people heard this sublime gospel with admiration of the preacher, who taught it with a sweet voice and a glowing manner; but it is no cause for wonder that they did not always hear understandingly.

Dr. Stone had the happy gift of eternal youth within, and listened to the preaching of young men receptively rather than critically. If culture means, above all, loving converse year after year with the choice and master spirits of our kind, then he was one of the most cultivated of men. He pursued the scholar's path with singular diligence. Each day took him onward through the Hebrew and the Greek Testaments. Plato's dialogues, Shakespeare's plays, "Paradise Lost," Wordsworth's devout verse, and other classics, he read and reread many times. His Transcendental faith had no hostility for the latest words of natural science, and his interest was active in the current events of the day. But in the pure substantial sphere of the noblest books of all time he found his dearest joy. Not a critic, not a pedant, not a time-server, he sought everywhere the tokens of increasing truth and broadening love, dwelling with constant preference upon the unities of faith. He had a quick and happy sense of the humorous which

kept him in touch with the life around him. With childlike simplicity he saw the best in every man; and his unaffected devoutness made this world for him a temple of God in which it is good to be alive, revering the mighty Maker and loving all the brethren.

Two volumes of sermons, an historical monograph, Sketches of Oxford County, Maine, 1830, and a devotional volume, The Rod and the Staff, 1856, complete the list of Dr. Stone's books. A course of Lowell Institute Lectures on English Literature was not published.

Dr. Stone was for many years the patriarch of a notable group of ministers serving for the most part in country parishes in Worcester County. A number of them are commemorated in articles in these volumes, but others are equally deserving of remembrance and honor. Among these should be mentioned (1) Edwin Goodhue Adams, who was born in Ashby, Mass., December 24, 1821. He graduated from the Harvard Divinity School in 1846, and in the next year was ordained minister of the First Parish at Templeton, which he served with absolute fidelity for thirty years until his death, May 10, 1877. His apparent field of action bore small proportion to his actual influence. His life was spent wholly in the country, but few men have had a closer or more intelligent grasp on the movements of the age, both in thought and action. Those who knew him testify to his unreserved warmth of affection and the simplicity, completeness, and stability of his Christian faith and practice. He was pre-eminently a man of independent judgment, clear, affirmative, candid. "With the utmost courtesy and deference to other men's rights of opinion, his own were held and affirmed with a certain immovable rigor of conviction that made one think of the deep-set rocks of his accustomed hills."

(2) Samuel Clarke, who was born in New Boston, N.H., April 21, 1791. He was of Scotch descent, and his ancestors belonged to the group of Scotch Presbyterians who formed settlements in the seventeenth century in the southern hill-towns of New Hampshire. He was prepared for college by Rev. Mr. Beede, of Wilton, N.H., and graduated at Dartmouth in 1812. He studied theology under Channing, and also with the earlier classes associated with the Harvard Divinity School. He was ordained minister of the society in Princeton, Mass., June 18, 1817, though the church remonstrated against a settlement. The remonstrants afterward seceded, and formed a new church. After a useful ministry of fifteen years at Princeton, in consequence of impaired health, he resigned, and in

1833 was installed minister of the First Congregational Church of Uxbridge, Mass., which office he held until his death, November 19, 1859.

"A beloved brother and faithful minister, in the Lord," was the text of the discourse preached to the church in Uxbridge a few weeks after Mr. Clarke's death by his friend Alonzo Hill, of Worcester. Fitter words could not have been chosen. Mr. Clarke was married in 1819 to Sarah Wigglesworth, of Newburyport,—a union which contributed in no small measure to his happiness and professional success.

(3) Reuben Bates was born at Concord, Mass., May 20, 1808. He graduated at Harvard in 1829, and from the Divinity School in 1832. After a brief ministry at New Ipswich, N.H., he was installed at Ashby, serving there for ten years and representing the town in the legislature. On June 18, 1846, he was installed at Stow, and was minister there for thirteen years, retiring in 1859. He remained a resident of Stow, superintending the schools and taking an active interest in all good works until his death, December 1, 1862. Very unassuming and doing nothing to be seen of men, Mr. Bates was faithful to every trust, and found his reward in the love and confidence of the people he served. In all simplicity and with tireless earnestness he labored to do all the good he could. His people felt the influence and power of the practical Christianity which he both preached and lived.

(4) George Faber Clark, who was born at Shipton, Quebec, February 24, 1817. He grew up under the influence of Dr. Leonard at Dublin, N.H., studied at Exeter, and graduated at Harvard Divinity School in 1846. He held settlements at Charlemont, Mass.; Norton, Mass., 1852 to 1861; Stow, Mass., 1862 to 1867; Castine, Me., 1867 to 1870; Mendon, Mass., 1871 to 1883; Hubbardston, Mass., 1886 to 1889. In each place he entered sympathetically into the life of the community, and was interested in the administration of the schools and in the local history. After retirement from active work he lived at West Acton, engaged in literary and historical labors until his death, July 30, 1899. He was the author of histories of the towns of Norton and of Stow.

JOSHUA AUGUSTUS SWAN

1823–1871

Joshua Augustus Swan was born at Lowell, January 18, 1823. His grandfather, Joshua Swan, was a Revolutionary soldier from Bunker Hill to Yorktown. His father, Joshua Swan, was engaged in building machinery at Lowell, and was active in public life. His energy, good sense, and integrity were recognized by the community; and he was successively selectman, alderman, representative in the legislature, and county commissioner. The younger Joshua prepared for college in Lowell, and graduated at Harvard in the class of 1846, being the class poet. Mr. Longfellow wrote in his diary: "July 16. Class Day. The poem by Swan, with great skill and versification, and more poetry in it than any college poem I remember."

Mr. Swan immediately entered the Divinity School, where he graduated in 1849, and was soon after ordained minister of the church in Kennebunk, Me. On April 16, 1851, he was married to Miss Sarah Hodges, daughter of Rev. Richard M. Hodges, of Cambridge.* A happy and fruitful ministry followed

*Richard Manning Hodges was born in Salem, August 5, 1794. He graduated at Harvard College in 1815, and from the Divinity School in 1818, in the famous class which included Professor Francis, Drs. Ingersoll, Leonard, Palfrey, Pierpont, and Sparks. Mr. Hodges was settled for twelve years at South Bridgewater, and for several years gave himself to the organization of the church in Somerville. Having inherited ample means, he then took up his residence in Cambridge, and there exercised a beautiful hospitality. He was the guide and friend of two generations of young ministers and divinity students, and also a constant attendant at denominational gatherings. While not in the active ministry, his influence in the denominational

at Kennebunk, until ill-health compelled him to resign in 1869.* The parish "reluctantly yielded their assent to the dissolution of a union maintained so many years with uninterrupted harmony, and with so much benefit to the people." Mr. Swan died at Cambridge, October 31, 1871. His influence was as rare as his character was strong and gentle. He was full of sweetness and light. His directness and simplicity of manner inspired confidence, his sympathy and self-forgetfulness won all hearts. His life was retired, and yet both full and rich in what he received and in what he gave. He was a man "devoid of guile, upright in conduct, pure in heart, and faithful in every duty." Rev. J. T. G. Nichols wrote of him: "For much of his power in the pulpit he was indebted to his winning manners out of it, and to the much he knew beyond the ordinary range of pulpit topics. . . . But it was his heart qualities that perhaps chiefly distinguished him. He made everybody love him. Two of the Beatitudes have singular application to him,—'Blessed are the pure in heart' and 'Blessed are the peacemakers.' His loving smile and his kind, wise word in season had wonderful power to disperse cloudy feelings and to allay personal irritations. His was a character and life on which those of us who best knew him can dwell without a shadow of pain to mar our recollections."

councils and in the formation of the convictions and character of the ministers of a younger generation was second to none. Mr. Hodges was as good a parishioner as he was preacher, faithful, attentive, indulgent, helping his younger brethren by good counsel and kindly appreciation. He died at Cambridge, August 12, 1878.

*Mr. Swan was succeeded at Kennebunk by Charles Carroll Vinal, who was born at Scituate, Mass., September 17, 1831. He graduated at Harvard College in 1852, and from the Divinity School in 1856. He served as minister at North Andover, 1851 to 1870; Kennebunk, Me., 1870 to 1891; Lebanon, N.H., 1892 to 1897; and died at Cambridge, December 30, 1897.

JOHN FOTHERGILL WATERHOUSE WARE

1818–1881

John Fothergill Waterhouse Ware, son and grandson of the two Henry Wares whose teachings and writings had so great an influence in the early days of the Unitarian movement, was born in Boston August 31, 1818, and died at Milton, Mass., February 26, 1881. He graduated at Harvard in 1838, failing of being elected class poet only because James Russell Lowell was so elected. He determined to enter the ministry of his own volition, and not at the suggestion of either father or grandfather. The fact that he was by descent "hall-marked" for the ministry was one of the considerations that made him doubt whether he were really fitted for the profession. This diffidence and self-distrust remained with him throughout life. He never entered the pulpit except after a moment's battle with himself to overcome the desire to run away. Even when he came later in life to face the great audiences that filled the Boston Theatre or the Opera House in Baltimore, he still experienced stage fright.

It was a relief to him that his first parish in Fall River, Mass., lay in a community where the family name conveyed little meaning, and it was anything but a relief to find that his second charge was at Cambridgeport, where the name of sire and grandsire was familiar to all. He found, however, that his misgivings were groundless, and that people were ready to measure him by his own performance, and not by that of his forbears. He served in Fall River from 1843 to 1846, and in Cambridgeport from 1846 to 1864.

His third parish, the First Independent Society of

Baltimore, consisted of a nucleus of aristocratic Marylanders, and an ever-growing number of people who were drawn to the church at first by the news that there was a Union man in the pulpit, and who stayed because they liked the preacher and his word. This forced association with new-comers was distasteful to some of the original members of the society, who, moreover, objected to their minister's independence of utterance and his disregard of the code of behavior they thought he should observe. They took some umbrage at his habit on a rainy or snowy day of visiting the neighboring camps, with his trousers tucked into army boots and a slouch army hat on his head,—a very unministerial figure. Finding the situation becoming ever more difficult, Mr. Ware resigned in July, 1867. His friends, however, were not content to lose him; and a new society was formed, the Church of the Saviour, which met for worship in the Masonic Temple. The evening services, well attended at first, became so popular that they had to be carried on in Ford's Opera House, which was often filled to overflowing. Later he undertook in the early summertime a series of open-air services in Druid Hill Park, where the natural beauties of the place made an admirable setting. His health, however, suffered; and in July, 1872, he felt constrained to resign his charge,—an action which dissolved the Church of the Saviour. It was a great disappointment to him to feel that he must leave Baltimore, where his work had been varied and interesting. Things had not always gone smoothly, but there were always the obstacles to be overcome; and the joy of removing them brought added zest to the next undertaking. He had made himself felt, not only in his own parishes, but in the city at large, not merely in religious and educational, but also in practical affairs. It was a matter of very human sat-

isfaction with him that he found that the man who was at first a despised Yankee preacher of infidelity could become a respected and leading citizen.

Throughout his service in Baltimore he found it necessary for the sake of his health to come North in the summer, not to rest merely, but to work. He organized a church at Swampscott, Mass.; and here every summer, from 1868 to 1879, he held regular services in the town hall, where the fisher-folk of the village delighted to find that they could understand the preaching as well as the summer visitors who shared the settees with them. When the weather was inviting, he would hold an extra service at eventide on the rough hillside overlooking the village and the beautiful bay in front; and those who have felt the penetrating force of religious influence under such circumstances cannot but wonder that open-air preaching is not more often resorted to. To succeed, however, one must have the gift of tongues, the ability to clothe ideas in words which satisfy the cultivated and the uncultivated alike. Mr. Ware had these gifts.

From 1872 until his death in 1881 Mr. Ware was settled over the Arlington Street Church in Boston,—a connection which, in a sense, grew out of his work in Swampscott. Here, as elsewhere, he was and deserved to be the popular preacher. His sermons were sermons of life. Though a wide reader, he was not technically a student, and had little tolerance for controversial writings. He realized that by studying books and by introspection one might acquire a certain individual and selfish saintliness; but he did not believe that much could be done for common humanity unless a teacher really understood what were the needs and failings of common men. His aim was to study men, not from books, but from actual life; and, as teachers often approximate in concrete form the

subject they teach, he was drawn to look upon himself less as a professional minister than as a man and a citizen.

Mr. Ware, if asked what parts of his life-work he felt were best worth the doing, would have probably replied, "My Sunday-school work, my work with the soldiers, and my work for the colored people." Into these three phases of a teacher's opportunity he entered with all the zest of one who felt that the duties of simple manhood are greater than the artificial duties of the minister. Recalling how in his own case the natural boy had been suppressed by the Puritanical regimen he had been subjected to during the years when he was deprived of a mother's care, and when his bereaved father had to intrust him to relatives who had little sympathy for the joys and sorrows of childhood, he found such appeal in his memory as led him to give his utmost effort to show to children and young people that Sunday might be, and ought to be, something else than a day of penance, and the Bible lesson something else than a distasteful task. His nature revolted against the repression to which the young people of his own time were so often subjected. To him it was a form of injustice, and throughout life, wherever he found injustice, there was the point of his attack. His labors for the freedmen had the same starting-point as his labors for the children.

His work for the soldiers was undertaken from a somewhat different impulse. When, in 1861, every real man was debating with himself what his course must be, he weighed the proprieties of shouldering a gun in the ranks, enlisting as a chaplain, or serving as a humanitarian free lance. He decided to assume the third role. His physical strength and personal magnetism fitted him to perform the duties of a go-between, now giving heart and courage to the boys at

the front, working in camps and hospitals, and then travelling all over the country, giving lectures or explanatory patriotic talks, and bearing news of how the immature citizen-soldier was standing the strain, and what could best be done to lighten it. Out of the fulness of his experience he wrote a series of army tracts, which the American Unitarian Association distributed through the army in large editions. Wonderfully simple and direct and delightfully human and warm-blooded were these army tracts. Read even now, they grip one by the heart.

His work for the colored people was undertaken in connection with his parochial work in Baltimore. The most apparent concrete result of these efforts was the establishing of a series of schools for colored children, which after years of effort were at last adopted and supported by the city. This work in its early stages was not only difficult, but dangerous. The early meetings had to be conducted in secret, and Mr. Ware was always escorted by armed friends. The appreciation of the colored people is shown by the following extract from an address delivered before the African Methodist Society in Boston, shortly after Mr. Ware's death, by Mr. William E. Matthews, of Baltimore: "To the colored people of the city and State he was our William Lloyd Garrison, because he was an emancipator; our Horace Mann, because he was an educator; our Dr. Howe, because a philanthropist; our Father Taylor, because a simple preacher of righteousness; and our John A. Andrew, because an inflexible patriot." Those who do not know the facts will perhaps assume that this statement is dictated by personal affection and tinctured with a racial warmth of imagination. But it is more than measurably a veracious statement.

Mr. Ware's publications were as follows: Discourse occasioned by the Death of

the Late President of the United States, delivered in Cambridgeport, July 14, 1850; The Silent Pastor, or Consolations for the Sick, 1848; Hymns for Sunday-school Worship, 1854; The Sorrow of the Sea, a sermon preached January 22, 1854; The Legacy of a Good Name, sermon on the death of Mrs. Elizabeth Livermore in Cambridgeport, August 17, 1856; Discourse delivered in Cambridgeport, March 8, 1857; Our Duty under Reverse, a sermon, 1861; Preparation for Old Age, sermon on the death of Deacon Nathaniel Livermore in Cambridgeport, August 17, 1862; Manhood, the Want of the Day, sermon, March 1, 1863; Discourse delivered in the Church in Cambridgeport Parish, January 24, 1864, on the occasion of the fiftieth anniversary of the settlement of Rev. T. B. Gannett, first minister of the parish; Home Life: What it Is and What it Needs, 1864; The Danger of To-day, a sermon preached in the First Independent Church, February 5, 1865; Enter not into Temptation (American Unitarian Association Tracts, fifth series, 15); The Home to the Camp; the Home to the Hospital; Wounded in the Hands of the Enemy; Traitors in the Camp; A Change of Base; On Picket; The Rebel; To the Color; the Recruit; A Few Words with Convalescents; The Reconnoissance; The Reveille; Rally on the Reserve; Mustered Out, 1861–65 (American Unitarian Association Tracts, army series, 1865); I am the Way; The Ladder; The Cost; The Parley; Self-consecration, — (American Unitarian Association Tracts, fourth series, 8); The Strong Man; Through Narrow to Broad; The Unpardonable Sin; An Unused Power (American Unitarian Association Tracts); The Young Woman in her Position and Influence, 1868; The Gambling Element in Life, a sermon preached in Boston, October 29, 1871; May I go to the Theatre? a discourse delivered in Baltimore, February 5, 1871; Sermon: The Character of the City's Safety and Success (Artillery Company, the Ancient and Honorable, of Boston, Mass., Proceedings, 1873); An Oration before the City Authorities of Boston on the 4th of July, 1873; In Memoriam Edward Hammond Clarke, 1877, discourse delivered in Arlington Street Church, December 2, 1877; The Gleaning; Keep to the Right as the Law directs; Honesty is the Best Policy (American Unitarian Association Tracts, fifth series, Nos. 5, 12, and 13); Wrestling and Blessing, a volume of sermons, with a brief memoir by G. L. Chaney, 1882.

LOAMMI GOODENOW WARE

1827–1891

Loammi Goodenow Ware was born in Boston, and received his early education in its public schools. He passed from the Public Latin School to Harvard College, graduating in 1850; spent the next three years in the Harvard Divinity School, and in July, 1854, was ordained and installed as pastor of Christ Church in Augusta, Me. He resigned that charge in 1857, and soon found himself at work in Boston, in the over-

sight of the organization known as the Christian Unity, connected with the South Congregational Church. Here he assisted the Rev. Edward Everett Hale, until his settlement over the First Congregational Society in Burlington, Vt., November 4, 1863. That relation proved a settlement, indeed, being dissolved only by his death in 1891.

Burlington, a city "beautiful for situation," an educational and philanthropic centre, the abode of many elect souls capable of appreciating a man of his type, was a congenial field for him. There he became not merely the admired and loved minister of a church, but also the valued and honored servant of the community. He was for many years one of the School Commissioners, and was both a trustee and secretary of the Fletcher Free Library and of the Mary Fletcher Hospital from their organization till his decease. His last days were spent in that hospital, in the "Ware Room," endowed by members of his church. He was a trustee also of the Park Gallery of Art, belonging to the University of Vermont,—the university which gave him in 1889 the honorary degree of L.H.D.; and throughout the city, in the homes of the poor and of the rich, of the ignorant and the cultivated, in times of rejoicing and in hours of sorrow, he was universally welcomed as a faithful friend and helper. Scholarly and refined, he was never exclusive. Bound by kinship, affection, and social connections to many of superior culture, there was abundant room in his large heart for many more of other ranks; and his affectionate interest, however wide-spread, seemed never diluted. The resources of his soul seemed inexhaustible,

"And in diffusion ever more intense."

He was a lover of little children, who, in turn, idol-

ized him; and he was constantly delighting them, as well as their elders, with timely remembrances, lively letters, and the pleasantries of a speech always seasoned with Attic salt. In practising "the holiness of helpfulness," he reached out a long arm for fraternal service, sometimes going beyond his strength in aiding other societies than his own, religious, philanthropic, and educational. And, when he had generously given them what was the result of years of study, extensive travel, and the most conscientious elaboration, he was wont to make light of it all,—his modesty commensurate with his ability. Perhaps an exacting taste, compelling him to sharp self-criticism, had also something to do with this underestimation of his work; for his standard of judgment, whether in art, in literature, or in morals, was very high. We have to regret that he left nothing for publication after his death. He was in truth fastidious, and, as his friend the Rev. E. H. Hall said of him, "must needs accept whatever limitation, as well as whatever excellence, goes with that exacting word. His was not the rough work of the world, but the fine. His calling was to win souls to delicacy and high-mindedness."

His associate and successor wrote of him: "He fused the artist's and the hero's temper, and made it one with that of the saintly scholar." Another friend said of him: "To him was given the manifestation of that exquisite human friendliness which in its perfection we call divine. . . . Gentleness, tenderness, courtesy were his distinctions." Rev. Francis Tiffany wrote of him: "The life more than meat, and the body than raiment; God's grace to mankind most signally and gloriously revealed in the power of elect spirits to inflame, exalt, and purify us; religion the tribute of thanksgiving for so unspeakable a gift,—this was the core of the faith of Mr. Ware.

DAVID ATWOOD WASSON

1824–1887

In 1783 three brothers, whose grandfather came to Londonderry in the Scotch-Irish colony of 1724, settled on a rocky peninsula in the State of Maine. They had served in the Revolutionary War, and, paid off at its close in Continental scrip and a grant of land in this unsettled district, walked there from Boston, and laid the foundation of the town of Brooksville, where, forty years after, a grandson of one of these, David A. Wasson, was born,—a "root out of a dry ground," indeed. The place was sparsely settled, nine miles from the mainland, and no public conveyance; few books, magazines, and newspapers in circulation. Here he had "to work out his salvation," with such help as the Bible, Fox's "Book of Martyrs," and "Pilgrim's Progress" afforded.

His father, with a family of ten children and all the affairs of church and town on his hands, though a "well-to-do" man, was not able to help him very much in getting an education beyond that of the public schools. These were held only twenty weeks in the year, and, it is to be presumed, were not of the first order. But within the fire burned, and an indomitable will surmounted every obstacle. He was ready for college at the age of twenty-two, when in a season of political excitement he was forced into a conflict with a bully much older and heavier than himself. He came off victor, but at the expense of a year's illness and a spinal trouble from which he never recovered. He entered Bowdoin College in 1845, pursued his course there diligently and with credit, but refusing to testify in a case of discipline where he had no certain knowl-

edge, he was suspended in his Junior year. Refusing to make the concessions required for reinstatement, and choosing to lose his degree rather than his honor, he studied law at Belfast, Me. Finding its practice not congenial to his better nature, he left the law for the gospel, entered the Bangor Theological Seminary, and finished the course there with the reputation of a profound thinker, though of rather dubious theology. Directly after graduating he was ordained as pastor of an orthodox church in Groveland, Mass. The ordaining council demurred at his refusal to acknowledge the Westminster Catechism, but the demand of the society was too urgent to be resisted. For a year and a half his preaching was highly acceptable to large numbers in the place, as well as in neighboring towns, when a sermon before the Essex Conference held in his church, holding out in bold relief some of the more repulsive features of Calvinism, required a reply. On the following Sunday Mr. Wasson defined his position in no uncertain terms. The result was a dismission from the old church and the formation of an Independent Society, over which he presided for several years, when his impaired health forced him to retire, and seek in foreign voyages its restoration. These only made matters worse. After some years of rest at home in Concord and Worcester, a voyage to Labrador, under particularly favorable circumstances, so braced him up that he ventured to accept the charge of the Twenty-eighth Congregational Society in Boston, where he remained only a little over a year. He was not the man for the place. With more physical vigor and more of the graces of oratory, he might have succeeded in filling it.

The war was over. The exciting questions of the past had been settled; and Mr. Wasson's sermons on less exciting topics were too recondite in thought, too

subtle in expression, to be appreciated by a popular audience. His work as a preacher ceased with his connection with the Twenty-eighth. He bought a small place in West Medford, where in the light labor of a garden he hoped to gain strength for literary work. He had been for some time engaged in collecting material for a book to be entitled "Man and the State"; and, in furtherance of this, as well as to give his son an art education, he passed three years in Germany. But a cataract unsuccessfully operated upon cut short his work, and also his power of resistance to disease, which for many years had striven for the mastery.

He died at the age of sixty-three, January 21, 1887.

Mr. Frothingham, in an otherwise appreciative memoir, fails to see in him a "due sympathy with his kind." In this he was mistaken. To be sure, he had not the enthusiasm for humanity which was the secret of Dr. Channing's power. Perhaps the actualities of the race impressed him more than its possibilities, and his physical condition might have had much to do with this. But that he believed in those possibilities no reader of his essays can doubt. The anti-slavery movement found in him an earnest supporter. The writer well remembers how he chafed under the disabilities which hindered his taking part in the rescue of Anthony Burns, and but for those disabilities the Civil War would have found him in its ranks. In his daily life his sympathies were always "with his kind"; but they were broad and intelligent, and were no less active in refusing the ballot to the freedman than when he was ready to fight for his freedom.

Mr. Wasson's published writings were essays, chiefly in the *Christian Examiner*, *Atlantic*, and *Radical*. There were some in the *North American*, *New Englander*, and *Christian Register*, also sermons and ad-

dresses upon various occasions. A volume of poems has been published since his death, which, while containing some articles not intended for publication, having been written for his own amusement in hours of depression, has many gems of true poetry. But he is chiefly to be remembered as an earnest thinker, who sought for truth as other men for gold, and in whose work no aims of selfish ambition interfered.

Few ever labored under greater limitations. Hindrances met him at every stage of his career; but it is to be hoped that the last great hindrance only opened the way to less obstructed work, and that his own inspired lines proved a "sure word of prophecy,"—

"As morning drinks the morning star."

For Mr. Wasson's life and work see Essays, Religious, Social, and Political, with a biographical sketch of their author by O. B. Frothingham, and an autobiography; the *Unitarian Review*, March, 1887 (article by O. B. Frothingham).

JOHN WEISS

1818–1879

A human personality is a most complex, elusive, and baffling thing. To catch it with a definition, to comprehend it at all adequately, to convey to others the small measure of even your own comprehension,—this is next to impossible. This is true concerning those with whom one is in daily contact, with whom one is "well acquainted," as we say. How much more, then, is it true of a man who, however well known in his day, has now become a "tradition," of whom no adequate records have been kept!

John Weiss was born in Boston on June 28, 1818.

He graduated at Harvard in 1837, and from the Divinity School in 1843. He was ordained minister of the First Parish in Watertown on October 25, 1843, and served four years. Then for eleven years he was minister of the church in New Bedford, and in 1862 returned to the charge of the church in Watertown. After his resignation in 1869 he preached only occasionally until his death in Boston, March 9, 1879.

Weiss was a preacher first and always. But he was also lecturer, essayist, Browning scholar, reader and commentator, biographer, conversationalist and wit. The "Life of Theodore Parker," "American Religion," "Wit, Humor, and Shakespeare," "The Immortal Life,"—these titles indicate the range of his published work. As a preacher, he was brilliant, epigrammatic, and a little "caviar to the general." Those who liked him at all liked him very much indeed. They clung to him, would follow him from place to place, and put themselves out to any extent for the sake of listening to their favorite. He would not slight the service, but loved to read the hymns all through,—a fine custom for those (a few) who know how to read a hymn. He hated to have the service disturbed by those who have not religion enough either to stay away or else be decently on time. Weiss would stop in the service and sit down, when he saw the laggards coming in.

He was singularly alert, open-eyed, and fearless. Being such, he was always one of the first to accept and give voice to whatever he was persuaded was a new truth. In his day this naturally made him one of those labelled "radical." He was one of the small and brilliant group of those best known as "Free Religionists." Lyman Abbott said to me not long ago, concerning the split between Orthodox and Unitarian, "If it was to be done now, it wouldn't be done."

So we may say as to the Free Religious controversy. Some of us who knew Frothingham and Abbot and Johnson and Longfellow and Weiss may find in this knowledge a little compensation for being old enough to have had the experience.

Out of this controversy grew the Radical Club, which met—a veritable *salon*—at Mrs. Sargent's on Chestnut Street. Weiss was one of the brightest shining stars in this constellation. Here his repartee, his wit, his powers as a talker, his sarcasm, found free scope.

It is hard for the young men of to-day to appreciate what it cost to be free in those days. To those who do appreciate, it does not seem strange that a little bitterness was sometimes developed. One touch of Weiss's sarcasm may illustrate this bitterness. Yet it ought to be remembered in his case that it was more wit than bitterness. The wit was permanent, the bitterness only transient. In one of his Free Religious addresses he cried out, "Time was that when the brain was out a man would die, but now they make a Unitarian minister of him."

Another anecdote will better reveal the real feeling of the man. After he had ceased regularly to occupy a pulpit, he lived for some time on West Brookline Street, near Washington Street. I was then on West Newton Street, away from him only the width of Blackstone Square. I met him one day on the sidewalk. He stopped, and said: "Savage, you ought to be grateful to some of us fellows. We have been killed to make way for you."

This, alas! was bitterly true. I was then preaching as radical doctrine as he had ever uttered, or any of his compeers. The process of killing them had opened the eyes and broadened the minds of the community, and so I was enjoying a freedom which their mar-

tyrdom had purchased. There was no apparent bitterness in his words, but rather a whimsical and humorous, albeit pathetic recognition of the same characteristics of human nature of which Jesus spoke when he talked of slain prophets and sepulchres built by the children of the slayers.

I often called on Weiss, and talked over world conditions. He was a charming companion and delightful talker. I do not think he ever grew old. One of his chief characteristics—as he impressed me—was a certain boyishness. With this was mingled something prankish, almost elfish. There was a subtle, mystic quality about him which gave him a personal fascination and charm.

A friend has sent me a little story of his boyhood, the remembrance of which must have immensely tickled his own exuberant sense of humor. He was out with some boys one day, when they came to a yard in which were some fine cherry-trees, loaded with fruit in just the proper condition to appeal to a boy. The cherries were hidden behind a close and high board fence. Since the days of Eve, however, obstacles in the way of fruit have been only added incitement to a boy. The natural suggestion was made that they scale the fence and appropriate the cherries. What boy, with a healthy appetite, ever understands the nature and crime of theft in presence of an orchard? But young Weiss was like John Gilpin,—"Though on pleasure bent, he had a frugal mind." He took the precaution to peep through a knot-hole, and so discovered the owner of the cherries close by. So in a virtuous and loud voice he declared the other boys might do as they pleased, but he wasn't going to steal a man's cherries. And he started for home. Soon after his arrival his "virtue" found "its own reward" in a big basket of the coveted fruit which the

owner sent to him as the good boy who was superior to temptation!

Weiss was a passionate believer in the immortal life, though he played with the idea of the "survival of the fittest," even in regard to continued existence after death. Let us trust that he has found a life where there is scope for his intense curiosity, his boldest freedom of speculation, his reverence, his *camaraderie*, his wit, his humor, his youthfulness of spirit, for all that unique personality which so charmed us that we cannot but hope we may meet and know him again.

Mr. Weiss's more important publications were: Henry of Ofterdingen, a romance, from the German of Novalis (edited and the poetry translated by John Weiss), Cambridge, 1842; The Æsthetic Letters, Essays, and the Philosophical Letters of Schiller, translated, with an introduction, by J. Weiss, Boston, 1845; Memoir of J. G. Fichte, by William Smith (edited, with preface, by John Weiss), Boston, 1846; Theodore Parker, Life and Correspondence, 2 vols., New York, 1864; American Religion, Boston, 1871; Wit, Humor, and Shakespeare, twelve essays, Boston, 1876; Goethe's West-easterly Divan, translated, with introduction and notes, by John Weiss, Boston, 1877; The Immortal Life, Boston, 1880. He contributed eleven articles to the *Christian Examiner* and others to the *Atlantic Monthly* and the *Radical*.

For his life and work see Putnam's Singers and Songs, p. 419; Frothingham's Transcendentalism, p. 351; Bartol's Principles and Portraits, pp. 410–419; Memorials of the Class of 1837, pp. 58–63; *Unitarian Review*, April, 1879 (article by C. A. Bartol); May, 1888 (article by O. B. Frothingham); Allen's Sequel to our Liberal Movement, pp. 108–115; Frothingham's Recollections and Impressions, pp. 190–208; *Christian Register*, March 29, 1879.

CHARLES HENRY WHEELER

1831–1888

Charles Henry Wheeler was born in Salem, June 11, 1831. He graduated at Bowdoin College in 1847. After three years of teaching he entered the Cambridge Divinity School. He spent a year in the University of Göttingen, and returned to America to graduate

with his class at the Divinity School in 1854. He was ordained pastor of the Unitarian church in Peabody, Mass., October 4, 1854, and remained there eight years. On the day after his ordination he married Miss Ellen Gardner Gage, daughter of Rev. Nathaniel Gage and sister of Rev. Minot G. Gage.*

In 1865 Mr. Wheeler accepted a call to the Church of the Unity in Winchendon, Mass., and remained there until his death. A beautiful new church was soon built, and the rapid growth of the society attested the fidelity and ability of its minister. His influence was not confined to the limits of the parish, but permeated the entire community. He served for twenty-one years on the School Committee, and was chairman of the board the greater part of the time.

Mr. Wheeler was an extraordinarily gifted preacher. His sermons were characterized by thoroughness and persuasive power. He had a fine sense of humor and a rare exactness of expression. Had it not been for domestic affliction which kept him in comparative retirement, he would have won a wide and enduring reputation as an educational leader and as a preacher of righteousness. For more than twenty years, however, Mrs. Wheeler was afflicted with an incurable mental malady; and her husband was throughout this period her patient and untiring attendant.

On June 30, 1888, when Mr. and Mrs. Wheeler were driving together, their carriage was struck by a train, and both were instantly killed.

See Memorial of the Rev. Charles H. Wheeler, Boston, 1888.

*Minot Gardner Gage was born at Haverhill, Mass., September 11, 1840, graduated at Harvard College, 1861, and Harvard Divinity School in 1865. He held settlements at Nashua, N.H., 1866 to 1869, and Gloucester, Mass., 1869 to 1879. He died at Leominster, February 27, 1897. Mr. Gage was a man without guile, a devoted friend, a generous appreciator of others. He abounded in quiet helpfulness toward people of all degrees.

FREDERICK AUGUSTUS WHITNEY

1812–1880

Frederick Augustus Whitney was born in Quincy, September 13, 1812, the fifth child of the Rev. Peter Whitney. His father, grandfather, and great-grandfather were ministers, serving lifetime pastorates at Quincy, Northboro, and Petersham, respectively.* He graduated at Harvard College in 1833, and from the Divinity School in 1838. His only charge in the ministry was that of the First Parish in Brighton, where he was ordained in 1843, and remained in active service until 1857. He continued to reside in Brighton after his resignation until his death, October 21, 1880.

If ministerial success be measured by the formation of Christian character and by charity, education, and good will promoted in the community, and if influence be estimated by the respect of the people of all classes and denominations, then Mr. Whitney must be counted among the most successful of ministers of the Unitarian body. The ministry was his inherited vocation, and he was admirably fitted for it. His marked characteristic was fidelity. In all his work there was the stamp of conscientious care and scrupulous accuracy of word and action. Nothing exag-

*The grandfather, PETER WHITNEY, son of Rev. Aaron Whitney of Petersham, was born September 6, 1744, graduated at Harvard in 1762, was ordained minister of Northboro in 1767 and served until his death February 29, 1816. Of his eleven children, the second, PETER WHITNEY, was born January 19, 1770, graduated at Harvard in 1791, was ordained minister at Quincy, February 5, 1800, and served until his death March 3, 1843. Two of his sons George (see page 2) and Frederick Augustus were ministers. See History of the Worcester Association and Dr. Lunt's Discourse at the funeral of Peter Whitney 2nd.

gerated, nothing hasty, nothing to be recalled and apologized for, ever came from him.

Mr. Whitney identified himself with the community in which he lived. He was a member of the School Committee for many years. His reports are models of thoroughness, and his relations with teachers and pupils remarkably helpful. The establishment of the beautiful Evergreen Cemetery engaged his deep interest. He was a trustee of the library, and president of the board from 1865 till the annexation of Brighton to Boston, and he prepared the catalogue of the library with skill and enthusiasm. He was foremost in advancing whatever benefited the town he loved, and showed in every way an admirable public spirit as a citizen.

As a preacher, his sympathies were strong and broad, and he was able to draw together the inharmonious elements in his society and weld them into a compact body. He had a remarkable faculty of meeting each person on his own ground,—the old and the young, the plain farmer and the cultivated student. Though never contentious, he was decided in his views, fearless in stating them, and determined to establish what he thought was right. There was nothing of evasion about him, yet he always maintained his position without offence to any one.

His last days were made happy by frequent proofs of affection and respect by his hosts of friends. Even after his retirement from the charge of the parish he was constantly called upon for pastoral services and for public addresses on national and commemorable occasions. He was a good parishioner as well as a good minister, and he always had the welfare of the parish and the town warmly at heart.

For Mr. Whitney's life and work see the History of Brighton and *Christian Register*, November 6, 1880.

EDMUND BURKE WILLSON

1820–1895

Edmund B. Willson was born at Petersham, Mass., August 15, 1820. He died at Salem, Mass., June 13, 1895. His mother died when he was five years of age,—a woman of mark,—the daughter of Abijah Bigelow, who at the age of nineteen fought at Lexington, and at eighty led westward a family migration, and founded a town. Mr. Willson's father was the Rev. Luther Willson, teacher and preacher, first of Worcester County in this State, and then of Windham County in Connecticut, born during the Revolutionary War into the bracing air and stirring times of the high table-land of Central Massachusetts. Holding his convictions of truth to be more important to him than personal gain, he had quit a successful career in fitting boys for college, to take up the more precarious life of a country parson. When the second war with England closed, he had outgrown the discipline and dogmas of the orthodox Congregationalism in which he had been reared, and had allied himself with the Unitarian movement. In 1817 he was tried for heresy, was convicted of it, and was driven from his Connecticut pulpit. Two years later he was installed over a more liberal parish in Petersham, honored by Dr. Channing with a warm personal friendship in recognition of his sturdy manhood.

Edmund B. Willson's first parochial charge was at Grafton, Mass. He was ordained in January, 1844. In May following it was his fortune to be united in marriage with Miss Martha A. Buttrick, a granddaughter of Major John Buttrick, who was in command at Concord Bridge. This hallowed union was

uninterrupted until three years before his death. Five children survive.

After leaving Yale in poor health in 1835, and before his settlement at Grafton, he had taught and studied at Leicester, at Westford, at Littleton, at Petersham, at Cambridge, and in Connecticut towns until 1843. In that year he had received the degree of the Cambridge Divinity School. Remaining at Grafton until 1852, and having before declined calls to Templeton, Mass., and to Meadville in Pennsylvania, he succeeded in 1852 to the Unitarian pulpit at West Roxbury, which Theodore Parker had left not long before for the Boston Music Hall; and, after repeated solicitations to exchange it for other parishes, and for a position as colleague of Dr. Dewey in Boston, and also to come to the aid of struggling congregations at Albany and at Ithaca in New York, he only left West Roxbury* in 1859, at the call of the North Parish in Salem. In the two places where he had ministered he had been the friend and ardent supporter of Horace Mann and of the common-school system, at a time when that course was only to be pursued by a clergyman at the cost of some favor with his parish. He had been outspoken in his denunciations of slavery, and always absolutely free in the statement of his convictions on all debated subjects. Of the greater propriety of speech or silence, he was to be the judge.

*At West Roxbury Mr. Willson was succeeded by (1) TROWBRIDGE BRIGHAM FORBUSH (see vol. II. p. 212) and (2) by AUGUSTUS MELLEN HASKELL, who was born at Poland, Me., January 24, 1832. He graduated at Harvard in 1856 and from the Divinity School in 1861. He was ordained in the Barton Square church at Salem, Mass., January 21, 1862, and served four years. During a part of this period he was chaplain of the Fortieth Massachusetts Regiment. He was minister at Manchester, N.H., 1866 to 1869 and at West Roxbury 1870 to 1891. He died at Roslindale February 24, 1893. An earnest preacher, a sympathetic pastor, he put his best thought and life into the work of his ministry.

During his ministry at Salem he passed, in 1862, six months at the front as chaplain of the Twenty-fourth Regiment of Massachusetts Volunteers; and he later represented Salem for two years in the General Court, serving as chairman of important committees. He was a welcome adviser in all local charities. For thirty-five years he was a corporator of the Salem Savings Bank,—a thing probably without parallel among the clergy of our day. On three occasions he delivered the memorial address before the Salem Grand Army Post on Decoration Day. He was chosen president of the Salem Athenæum in 1886, and of the Essex Institute in 1893, and succeeded Chief Justice Field as vice-president for Massachusetts of the New England Historic-Genealogical Society, of which he had been an active member for a generation, filling these places for life, and contributing valuable papers in the congenial field of history and biography.

Mr. Willson's eminence was a spontaneous tribute from the public about him. Had his associates been challenged to the ungracious task of choosing one who was, on the whole, the most eminent minister in the community, or, on the whole, the most esteemed Protestant among his neighbors generally, the one of all others upon whose shoulders the mantle of a Doctorate of Divinity would most naturally and most gracefully descend, there could have been but one voice. The choice would have fallen ungrudgingly to Mr. Willson. His benediction carried with it its own blessing.

A Salem parishioner has thus characterized him: "A conservative by instinct, whose face was ever turning toward the future; a devotee of progress who adored and reverenced the past; hopeful without optimism, cautious without timidity; a balanced thinker, broad enough to know that there is a reverse to every shield, and that the sphere of truth has sides beyond

the ken of any single eye; gentle with the erring,—human nature could not sink so low as to escape the recognition of his yearning heart; an ardent patriot, an unflinching friend, a pastor whose every word was instinct with the spirit of the man who spoke; uttering the fitting word, be it at the bedside, at the marriage altar, or at the open grave; in every demonstration of thought and feeling genuine; winning all trust; walking in daily fellowship with all that is fine and high in nature; broad as charity in all things; keenly alive to the terrible deficiencies of the hour, but equally assured of what Whittier has called 'the steady gain of man,' Mr. Willson was the citizen, the neighbor, the pastor, the friend, such as no community can surrender without a pang."

For Mr. Willson's life and work see the *Christian Register*, June 20, 1895 (editorial reminiscences by J. H. Allen), June 27 (sermon by George D. Latimer); Historical Collections of the Essex Institute, vol. xxxi (memorial address by R. S. Rantoul); History of the Worcester Association, p. 396.

AUGUSTUS WOODBURY

1825–1895

Augustus Woodbury was born in Beverly, Mass., December 4, 1825. He prepared for college at Phillips Exeter Academy, but entered the Divinity School, where he graduated in 1849. He was minister at Concord, N.H.,* 1849 to 1853; Lowell, 1853 to 1857; and

*At Concord Dr. Woodbury was succeeded by Artemas Bowers Muzzey, who was born at Lexington, September 21, 1802, graduated at Harvard College in 1824, and from the Divinity School in 1828. His settlements were at Framingham, 1830 to 1833; Cambridgeport (Lee Street), 1846 to 1854; Concord, N.H., 1854 to 1857; Newbury-

of the Westminster Society in Providence, R.I., 1857 to 1892. Harvard gave him the honorary degree of A.M. in 1866, and Brown the degree of D.D. in 1888. He died at Concord, N.H., November 19, 1895.

Dr. Woodbury was pre-eminently a minister of religion, but he was not a priest. Upon his manly shoulders the exclusive draperies of religion fitted ill. He was a minister of religion because he was a servant of men. He understood that civic virtue is the crown of life. His church fronted outward, and not inward. He felt that there are no higher prerogatives than those which belong to the service of the State. Thus he was for two terms a member of the Rhode Island legislature. He served for many years on the School Committee of the city of Providence. He was one of the State Prison Commission, a director of the Providence Athenæum, and a trustee of the ministry at large. For six years he was a director of the American Unitarian Association, and at one time president of the Alumni Association of the Divinity School. His ardent patriotism made him a kind of perpetual chaplain of military organizations. In the Civil War he

port, 1857 to 1865; Chestnut Hill, 1866 to 1876. Tufts College gave him the degree of D.D. in 1890. He died at Cambridge, April 21, 1892.

Dr. Muzzey lived to a great age, and was one of the most constant of ministers in his attendance upon all ministerial gatherings. He was a man of scholarly instinct and patriotic devotion. For many years he took part in the annual celebrations of the battles of Lexington and Concord, and he never missed a Harvard Commencement. He delighted in association with his brethren, and was revered as a wise patriarch, who had abundantly proved the validity of his calling. One of his former parishioners writes of "his genial countenance, his kindly words and quick sympathies, his enduring friendship, his interesting and appropriate discourse, his warm-hearted hospitality, his uniform cheerfulness." He published many books, a list of which may be found in the *Christian Register* of May 5, 1892.

went to the front at once as chaplain of the First Rhode Island Regiment, and he served on the staff of General Burnside at the first battle of Bull Run. After the war he was chaplain of Rodman Post of the Grand Army till his death, and also for two terms chaplain-in-chief of the Grand Army of the Republic. He thus made his parish wherever any human need commanded his service. His life was interwoven with all the affairs of his community and his time.

Though he belonged to a profession which has been thought to put a premium upon sentiment, yet he gave the impression of complete manliness. He always had the entire courage of his convictions, and defended them boldly whenever required to do so. When a branch of the Young Men's Christian Association was established at Concord, he resented the narrowness that excluded him and the members of his church from active membership, and attacked the unchristian spirit of the organization in a spirited sermon which led to a reply and a "rejoinder." His pulpit was the seat of judgment against evil-doing, and his hand was the hand of the Saviour for the evil-doer. He held the sinner dear, and God's law dearer still. He had a genius for friendship, and drew about him a strong cordon of manly hearts. His sense of justice was free from personal rancor. His relations with his parishioners were such that they all called each other by their first names. Nice adjustment of duty to duty was only equalled by the keen sympathy that existed between him and his people. His life was consistent with his belief, and he left in each community he served a record of one who was fearless in declaring his convictions, who was true to his high ideals of the demands of his time, both in peace and in war, who was the soul of honor, who was a sympathetic and true friend, a willing listener and wise counsellor.

Dr. Woodbury's publications included: Religious Growth, 1853 (American Unitarian Association Tracts, first series, xxvi.); Who are Evangelical? 1853; On the Use of the Word "Evangelical," 1854; The Character and Influence of American Civilization, oration before the authorities of the city of Lowell, July 4, 1855; Factory Life: Its Novels and its Facts (*Christian Examiner*, November, 1855); Plain Words to Young Men, Concord, 1858; Address to the People at the Ordination of John C. Kimball, December 29, 1859; Courage, sermon at Providence, April 21, 1861; Narrative of the Campaign of the First Rhode Island Regiment in the Spring and Summer of 1861, 1862; Preservation of the Republic, oration in Providence, July 4, 1862; The Son of God calleth the Dead to Life, sermon suggested by the assassination of Abraham Lincoln, preached in Providence, April 16, 1865; Sketch of the Character of Abraham Lincoln, discourse preached in Providence, 1865; The President and Congress, discourse preached in Providence, May 6, 1866; Major-general A. E. Burnside and the Ninth Army Corps, a narrative of campaigns in North Carolina, Maryland, Virginia, Ohio, Kentucky, Mississippi, and Tennessee during the war for preservation of the Republic, Providence, 1867; The Republic is the School of Patriotism, an oration delivered at the dedication of the soldiers' and sailors' monument erected by State of Rhode Island in Providence, September 16, 1871; Charge at the Installation of Rev. E. C. Butler as Pastor of the First Parish in Beverly, Mass., March 7, 1872; The Second Rhode Island Regiment, a narrative of military operations in which the regiment was engaged from the beginning to the end of the war for the Union, 1875; Aspects and Prospects of Religious Truth, 1877; Historical Address, delivered at the Semi-centennial Anniversary of the Westminster Congregational Society, January 5, 1878; Dedication Address at the State Normal School, 1879; Our Dead President, a sermon preached in Providence, September 25, 1881; Ambrose Everett Burnside (read May 30, 1882, for the Rhode Island Soldiers' and Sailors' Historical Society); The Soldier, Senator, Man, an address delivered at the funeral of Ambrose Everett Burnside in Providence, September 16, 1881; The Memory of the First Battle, a discourse preached in Westminster Church, Providence, R.I., on the twenty-eighth anniversary of the battle of Bull Run, July 21, 1889, before the veteran associations of the First and Second Rhode Island Regiments and their batteries; Address at the Dedication of the Fowler Library Building, Concord, N.H., October 18, 1888; Rev. Daniel Waldo Stevens, 1820–91, for twenty-three years a missionary to the sailors at Vineyard Haven, Mass., sermon preached at Marlboro, Mass., 1891; A Quarter Century of the Channing Conference, an address read at Newport, R.I., April 20, 1892; The True Basis of (Social) Readjustment, an address delivered before the Association of the Alumni of the Divinity School, Harvard University, June 26, 1894; and many contributions to the *North American Review* and other periodicals.

The sketch of Dr. Woodbury is chiefly derived from the memorial address of Rev. Thomas R. Slicer, which is published.

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